

NOTES ON
LORD AVEBURY'S USE OF LIFE,

RJI, B A.,

INTRODUCTION

I.—LIFE OF THE AUTHOR (BIOGRAPHICAL)

Sir John Lubbock, created Baron Avebury in 1900, is the son of the astronomer and banker, Sir J W Lubbock (1803 – 1865), and was born in London, 1834. From Eton he passed at fourteen into his father's banking house, in 1856 became a partner, served on several educational and currency commissions, and in 1870 was returned for Maidstone in the Liberal interest, in 1880 for London University—from 1886—1890 as a Liberal Unionist. He succeeded in passing more than a dozen important measures, including the Bank Holidays Act (1871), the Bills of Exchange Bill, the Ancient Monuments Bill (1882), and the Shop Hours Bill (1889). He is an honorary graduate of Oxford, Cambridge, Edinburgh, Wurtzburg, was Vice Chancellor, London University 1872—1880, and has been president of the British Association (1881), V P R S, President of the London Chamber of Commerce, Chairman of the London County Council 1890—1892. He is best known for his researches on primitive man and on the habits of bees and ants. Among his best known works the following may be mentioned —

- 1 Prehistoric times—1865
- 2 The origin of civilization—1870
- 3 The origin and metamorphosis of insects—1874
- 4 British wild flowers in relation to insects—1875
- 5 Ants, bees and wasps—1882
- 6 The Senses and Instincts of Animals—1888
- 7 The Pleasures of Life—(1887—1889)
- 8 The Beauties of Nature—1892

9 The Use of Life—1894

10 The Scenery of Switzerland—1896

Lord Avebury died in 1913, at the mature age of seventy-nine. He had ample opportunities during the space of his life to acquire an intimate acquaintance with the ways of the world and with the mode of life of the men and women in it. A pre-eminent scientist, not only of this, but of any age he has left behind a name, founded on the substantiality of his works which posterity will not easily let die. Zoology and Botany were his favourite subjects of study, and his main interests were concentrated on the investigation into the life of plants and animals, beings of the lower orders. As a scientist he has earned great renown. But at the same time, Lord Avebury did not neglect human society. Though primarily an investigator into its primitive forms and conditions, in some of his works he has shown an acquaintance with the present conditions of life that call for nothing but admiration. He is one of the great, typical, and representative Englishmen of the *Victorian Era*.

II. - CRITICAL.

(a) The Style of the Writer.

Lord Avebury's style of writing is somewhat dogmatic and presumptuous, but his experience of the world, his knowledge of men and women, his profound erudition, his sound judgment excuses in him what might be blameworthy in others. Censure is reserved only for the insignificant—all manner of excuses must be devised to act as apologies for the great. The following instances from his *Use of Life* might be quoted as illustrative of and as being typical examples of his style —

(a) "Do not then be too reserved. Do not be afraid of showing your affection &c (para 33, Chapter XII)

(b) Rise early &c (para 36, Chapter XIII)

But his language is always pure and his suggestions always practical. He writes in a style that is characteristic of the latter half of the XIX century. There is a greater resemblance between his manner of writing and that of Lecky and Buckle than that of Macaulay. Macaulay had inherited the flourish of the classical writers such as Burke and Gibbon, he was inspired with the spirit of the classical Latin prose—the diction of Cicero, the simplicity of Livy. Lord Avebury was brought up purely and simply on the literature of his own native country which presented models to him which combined simplicity with directness, and eloquence with truth.

(b) The Moral tone of the Writer.

In this work Lord Avebury discloses a religious spirit which is unfettered by sectarianism but partakes of the spirit of true righteousness. Throughout the book the author expresses his disapproval of differences of religion based on mere tenets and ritual. He urges that everyone should so live that his faith in a Supreme Being should constrain him not only from doing, but also from thinking wrong. Lastly he impresses upon the reader that Science and Religion are not necessarily antithetical, and in endeavouring to do so he quotes a well known passage from the works of Professor Huxley an eminent scientist of the XIX century to the effect that churches should be instituted for the purpose of holding up to mankind in general a high ideal of life, not the tenets and dogmas of this or that particular sect. Adherence to sect is not religion, true religion is a matter of faith and of the heart. It cannot be induced by reason, it cannot be beguiled with sophistry. The essential requisite for true religion is faith, and one who has that deep and unerring faith in a divine government of the world, cannot but do right and act in a manner that will not only make him happy but do good to others.

3.—MORAL TEACHING OF THIS WORK.

The truths advocated in this book combine the principles of utility with those of theology. The book teaches us that we should aim at securing happiness in our lives—but how are we to do so?—Not by indulging our selfish passions and desires but by living for others—by taking delight in restraining the impulses that tend only to our own pleasure in favour of those that lead us to act for the benefit and good of others. Selfishness will secure us a temporary and fleeting good, but living for others will make us permanently happy. This is in short the whole of the moral lesson which the book has to impart

4.—THE LESSONS WHICH THIS BOOK TEACHES

The title of the book is "*The Use of Life*," and as the first chapter tells, us the author proposes to answer the question—what manner of Life should one lead in order to insure happiness and to make his existence useful to others. To answer this question the author takes into consideration a number of questions and the conclusions at which he arrives may be summed up as follows.—In dealing with others we should always act with tact but this is a characteristic which requires developing. We should be economical in our money-matters as extravagance lands one in trouble and misery. We should always look after our health, as on it depends the possibility of all kinds of enjoyment in this life. One of the most important means of preserving health is to take a sufficient quantity of physical exercise. We should not eat too much nor indulge too much in spirituous liquors. An endeavour should be made to extend education to all classes because education is the chief source of intellectual pleasures, which are the highest kind of pleasures. But one should not think that his education is completed when he leaves school, the most effective kind of education is self-education. We should always entertain a spirit of patriotism for our native country, and

have a thorough realisation of the fact that we are citizens of a civilised state. In our social life we should endeavour to give as little pain to others as is possible and to do as much good to others as lies in our power. We should lead industrial lives, because it is the greatest means of happiness. We should never lose hope and always be charitable. We should endeavour to so develop our character that we shall be beyond the reach of temptation. We should try to be contented and should lead righteous lives. There are the principal lessons this book teaches and by the combination of them the author seeks to indicate that a good and useful life may be lived.

NOTES ON THE USE OF LIN

CHAPTER I

Para 1 The thing—the matter that concerns us most in this life To learn—to ascertain something about How to live—how to so conduct ourselves as to live to our own greatest advantage Men are life—men are so desirous to preserve So pains—such a small amount of trouble Keep well—preserve in a healthy and vigorous condition, preserve from any enervating, weakening or debasing taint

Para 2 This is matter—the question is not an easy one, the subject is not an easy one, but one of the most complicated that can be met Hippocrates—a celebrated physician of Cos, born 460 B C, died 357 B C Commencement—beginning Aphorisms—short or pithy sayings embodying some sage truths His, &c —his list of pithy sayings expressing some of the truths of medical science Art is long—what we have to learn in this world is much Opportunity—the chances we have of learning the truths we need to know Fleeting—transient Experiment uncertain—what we can learn by experimenting is of doubtful certainty The progress of science has shown that experimenting under accurately regulated conditions is one of the surest ways of increasing our stock of knowledge It is because the ancients could not regulate the conditions under which they conducted their experiments that the results of their experiments were valueless Judgment difficult—it is a very difficult matter to determine what to do with the aid of or by means of reason only

Para 3 Happiness—the fact or circumstance whether we lead happy lives or otherwise Success in life—the fact of getting

on in life Do on—are in no way dependent on Circumstances—the position in life in which we are placed But on ourselves—but on the lives we lead and the disposition that possesses us More themselves—more men have been the cause of their own ruin Destroyed—led astray, made to go wrong Houses and cities—the resorts of men Have perished—have suffered destruction Hands—agency Storms or earthquakes—disturbances of nature Destroyed—ruined

Para 4 There are ruin—there are two kinds of ruin, ruin is of two kinds One is time—one kind of ruin is the work or result of time The men—the second kind of ruin is brought about by men themselves Of all ruins—of all kinds of moral degradation There are two men—there is a kind of ruin, the result of time, which consists in decay, and there is another kind of ruin which may be said to be the outcome of moral agency, this last kind of ruin is the effect of the lives led by men The ruin of man—the moral degradation of man Is the saddest—is the most lamentable, is the most deplorable Man's worst enemy—the agency or influence that a man need fear most Seneca—L Annæus Seneca, philosopher, was the son of the Seneca who was a rhetorician, and taught at Rome about the time of Augustus He was banished to Corsica in A. D. 41, being implicated by Messalina in the charges brought against the paramours of Julia He was recalled, 49 A. D., by Claudius' sixth wife, Agrippina, to become tutor of Nero, whom he afterwards supported in the contest which resulted in the death of Agrippina, 60 A. D. He was accused of participating, with his nephew the poet Lucan, in Piso's conspiracy, and by Nero's orders killed himself, 65 A. D. His wife Paulina resolved to die with him, and their veins were opened at the same moment, but by Nero's orders her veins were closed, and she lived some years after His extant works are chiefly on moral subjects, and are written in a nervous and ornate, but somewhat affected style His doctrines were stoical Is the breast—is the one within him, consisting in his own heart and disposition Providence evil—God is not the author of wrong But liberty—but has given us freedom

of will to do right or wrong as we elect If it—if we voluntarily take advantage of the circumstance that we can act as we like, to do evil An suffer—are most certain to be visited or overtaken by evil consequences But blame—but in that case we cannot blame any one but ourselves for the evil consequences or results or effects with which we are visited La Bruyere—a well known French writer Spend time—pass a great deal of their time In making miserable—in causing their fellowmen to be miserable, in depriving their fellowmen of their happiness in life Too many—the idea is that of a greater number than is desirable—hence very many Cases—instances Lusty blood—hot, impulsive blood In youth—when we are young Hath things—has tried to do those things Akyng—aged, old, aching Have repented—have been sorry for, have regretted having done What done—what is over, what has already been done what has already happened an event that is past Clotho—the youngest of the three Parcæ, was daughter of Jupiter and Themis, and presided over the moment of birth She was represented wearing a crown of seven stars, and a variegated robe, with a distaff in her hand, with which she spun the thread of life Atropos—another of the Parcæ or Fates She was the daughter of Nox and Erebus She cut the thread of life For what is recall—because what is done and so over cannot be recalled nor altered for the better, our destiny cannot be changed or modified with respect to past acts and hence it is that acts done in the impetuosity of youth are regretted when we become older and gain more experience Lay upon themselves—impose upon themselves Yoke—something that fetters them Indeed is at first—as a matter of fact is in the beginning Light—not burdensome In after years—when we advance in age Becomes crushing—becomes increasingly intolerable and irksome—the use of the word “crushing” conveys the idea of a heavy weight placed on top of one, which has the effect of squashing the bones and the flesh by pressing heavily against the body Not wisely .well—a quotation from Shakespeare’s “Othello,” who said of

himself that he loved Desdemona not wisely but too well Men well—men indulge their passions and desires in the belief that by so doing they will be giving themselves pleasure which they think their self-love justifies them in desiring, even though prudence would point out to them a different course of conduct Darkest shadows in life—the greatest calamities and misfortunes that can befall one, situations created by oneself which presage the coming of some great calamity, circumstances brought about by one's own conduct which cast a gloom over that person's life Makes—creates When he light—when he brings about his own misfortune, when he is the author of his own misfortune, when he knowingly so acts as to degrade or lower his moral nature We all miserable—we all possess the means of making ourselves wretched That is enough—it is an easy enough matter to make ourselves miserable Be selfish—always think first and only of yourself Take easily—be offended for the slightest reason Of yourselves—regarding yourselves For others—for the benefit of others Be extravagant—go in for spending money above your means And you enough—you will make yourself as miserable a creature as you could wish to be

Para 5 From this—from a consideration of the means by which we can make ourselves miserable Easily see—readily determine

Para 6 I am optimistic—people often charge me with taking a too roseate view of life Ignored—overlooked, passed by Denied—held that they do not exist Of life—which are visited on one in life I have happy—I have never expressed my view to be that men are actually happy in this world Only that be—I have only preached that it is possible for men to be happy if they choose to make themselves so That if own—and I have further declared that if men are not happy in this world, they are generally the creators or authors of their own wretchedness Throw away—do not avail ourselves of We enjoy—we have the pleasure of experiencing The author means that we do not avail ourselves of all the opportunities for experiencing happiness that are afforded

us in our lives, but on the contrary allow many more to slip by than those which we seize. This makes melancholy—and this fact that we are miserable because we ourselves did not seize the opportunities presented to us of being happy, makes our misery all the more sad. Sad—melancholy, causing sorrow. Of pen—which have ever been spoken or written. It might been—we could have made our circumstances different if we had acted otherwise. [These lines are a quotation from a poem by the American poet Whittier]

Para 7 Life is roses—life is not composed entirely and only of happiness and prosperity, life is not without its sorrows. Need it be—it is not necessary that it should be. A battle—something crowded with contention and strife. The author means that one cannot find unalloyed bliss on this earth, but that is no reason for his going to the opposite extreme and crowding his life with sorrow and misery.

Para 8 Waste their lives—pass their lives uselessly, live their lives to no purpose. Wishing for—longing to possess or have. Regretting—being sorry for. Avoid—evade. Talking of—discussing and conversing about.

Para 9 What we call evil—what people would commonly call wrong. Misapplied—applied to the wrong object. Carried to excess—carried beyond proper limits. Cog—the tooth of a wheel by which it drives another wheel or body. Out of place—placed in the wrong place. Throws gear—makes the whole machinery unworkable. If we ourselves—if we so place ourselves as to be Out with—in opposition to, not in keeping with. Constitution of the universe—the conditions that prevail in the universe, the laws which govern the happenings of the universe. We must accordingly—we must expect to be punished for so doing, we must be prepared to be visited with evil consequences for so doing. Courage in excess—when courage is carried beyond its proper bounds. Becomes—is converted or transformed into—'courage in excess' is not the same thing as 'courage'. Affection

—the proper degree of love which we ought to bestow on objects of our affection **Weakness**—love bestowed to an injudicious extent **Thrift**—economy **Avarice**—greed for money, the morbid love of money for itself If economy is carried too far it ceases to possess the qualities characteristic of thrift and is characterised by the qualities distinctive of avarice

[*Note*—The author here is following the Aristotelian description of virtue as the *mean* between excess on the one side, and defect on the other]

It is **proverbial**—the truth of the saying is so well recognised that the saying has passed into a proverb **What is poison**—what is good for one man is bad for another **To show**—to demonstrate **Laws of Nature**—the physical laws that govern the universe **Would better**—would bring about any improvement in the government of the world **A man leg**—by placing himself out of harmony with the laws of Nature, a man may fall down and break his leg, evil occurrences of this kind, such as a man breaking his leg by falling down, may happen now and again in consequence of some disregard of the laws of Nature **Law of gravity**—otherwise called Gravitation this law was discovered by Newton, to whom it was suggested by the falling of an apple from the tree to the ground This law concerns the attraction of the earth for the objects on its surface Simply because a man falls down and breaks his leg because there is a law of gravity no one would desire to have the quality of the law altered

Para 10 **Attributed**—ascribed as the source or origin **Ormuzd**—the principle of good in early Persian mythology **Misfortune**—misery, wretchedness **Demon**—evil spirit. In reality—as a matter of fact **We bring ourselves**—we ourselves are the cause of all our sorrow and misery **Errors**—mistakes **Senses**—meanings All the time—from the very beginning Almost as much—to an almost equal degree or extent **Mistakes**—genuine errors of discernment **So far concerned**—as regards errors of the first kind **We have guide**—the prompting of the “inner-self” **Implanted in us**—rooted in our nature **Infallible**—that

never goes wrong Guide—conductor, one who shows the way
 What you ought—what your inner sense tells you you should do
 No doubt—no uncertainty in your mind about Do wrong—com-
 mit sins, do evil It is open—we do so with full knowledge of
 what we are doing If they open—if we really do not know
 the character and quality of the act we do Shut them—closed
 them so as not to be able to see what is right We unwisely—
 our conduct may be characterised as having been unwise or
 not prudent But sin—but it cannot be said to have been
 evil

Para 11 We must trust to reason—we must allow the faculty
 of reason which we possess to guide us, we must rely upon
 our reason, we must look to our reason to guide us To that of—
 to the reason of To education—we must rely upon the edu-
 cation we have received To ourselves—to our powers of correct
 appreciation Our ourselves—constitutes a necessary element
 of our lives At any rate—under any circumstances One pu-
 pil—his own self Must—are under an obligation to, &c

Para. 12 What we ourselves—the enlightenment that
 we acquire ourselves Becomes being—is assimilated into our
 nature far more completely What others—what others teach
 us Education—the process of acquiring enlightenment Does
 not end—is not complete It goes life—we are being
 educated every day of our lives, we are learning all our lives How
 be—how very good it would be Seneca—see note ante Ex-
 ercise—use with the object of developing Brains—intellect As
 they do—after the manner in which they exercise Bodies—
 physical exercise for strengthening and developing the body Take
 pains—exert themselves as much for For virtue—in the cause
 of virtue, in the endeavour to lead a virtuous life For pleasure—
 in order to obtain pleasure

Para 13 Some fatalists—some nations believe in predes-
 tination The word 'fatalist' comes from 'fate,' and means a
 believer in fate or predestination In view—according to their

belief, in their opinion Is ordained--is fixed or determined for us from beforehand What happen--that which will happen is that which has been predestined to happen, so that nothing different can happen Will--wish it, desire it Regard as--look upon as Automaton--machine The mere plaything power--a mere toy in the hands of a higher power Point--matter Considered--taken into account The considered--the first consideration that calls for our attention Steer--guide Over--through Ocean of time--the boundless expanse of time Can we Time?--is it possible for us to direct the course of our lives as we will? Condemned--doomed by way of a punishment To drift--to do as the superior power that controls us wishes that we should do Clear--plain Man is man fate--man by reason of being a man is the sole controller of his own destinies--i.e., man, because he is gifted with reason, has a free will and is not subject to fate Lies at door--rests entirely with him Fault--defect, deficiency He can chooses--he can make his life either the one or the other as he chooses, the regulation of his life is entirely under his control, and so he can live it so as to make it either &c, or &c Triumphal march--full of happiness Funeral procession--filled with misery

[Note - The above will depend upon the life he leads, he may by his actions make his life happy and glorious or disgraceful and unhappy]

For will--because our will power is so great, we are gifted with such strong powers of resolution and determination Joined Supreme--supported by the will of God Whatever be--whatever position we aspire to attain Seriously--earnestly With a true intention--wishing earnestly to attain to that position for some good and noble purpose, whole-heartedly Become--attain Moreover--in addition What we do--what it is right for us to do Conscience--the inner-sense, the faculty implanted in us of knowing good from bad Tells us--warns us, informs us Sit aloft--sit in a high place High--tall Conscience is a more infallible Warner than would be seven watchmen sitting in a lofty

place in a tower (watching for the approach of evil) "High tower" —because from a lofty position one can see further than from a low one

Para 14 Have this power—can exercise this control, can thus regulate, can thus govern Destiny—the course of our lives It to ask—it becomes most important to ask ourselves or put ourselves the question Make the most of—derive the greatest advantage from Rich estate—property of inestimable value Rich life—life which is a rich asset to our credit Have life—have some end or object to attain in life Have none—live a purposeless life, doing that which turns up without having any definite aim or aspiration Our object—our principal concern, our most important and primary aim To make ourselves—to live our lives so as to derive the greatest advantage to ourselves from the fact of living, to better and improve ourselves as far as we can Cf Longfellow, *Psalm of Life*—

"So to act that each to-morrow
Finds us further than to-day"

Aim—ideal, the purpose which should be sought after by everyone Humboldt—a German philosophical writer Shall be—ought to be Highest—the most perfect Harmonious—proportionate Development—growth Powers—faculties To a whole—so as to form a complete system of inter-related and proportionate parts and elements To oneself—to improve and better oneself to some extent As could stuff—it is possible for him to do considering the material of which he is made Selfish object—egoistic purpose, purpose concerning oneself only—for instance, one should aspire to be good not merely for the purpose of having a reputation for goodness Foredoomed to failure—destined from the first to be unsuccessful Private fortune—personal position in life, personal success in life End—object in life, ideal Any way worthy of his existence—at all becoming the nobility of his life Best and greatest minds—the noblest, purest and greatest thinkers (in the world) Plato—the representative

with Aristotle of pure Greek philosophy. He was a pupil of Socrates and the author of many works on philosophical subjects. His best known work is the "*Republic*." Aristotle—a famous Greek philosopher, who for 20 years was the pupil of Plato at Athens, where he afterwards opened a school. His philosophy is the natural development of Plato's or Plato's worked out, died 322 B C. His best known works are those on Politics, on Ethics and on Rhetoric. Buddha—an Asiatic sage, founder of the Buddhist religion. Though the son of a king he led the life of an ascetic, renouncing the world, and teaching his philosophy and religion to his disciples. The most important of his teachings was that goodness was to be attained only by killing the desires and appetites of the flesh, and that they could be killed only by leading a life in which they would be suppressed and not indulged. St Paul—Paul or Saul of Tarsus, was of Jewish descent, but enjoyed the privileges of a Roman citizen. He was educated as he says, "at the feet of Gamaliel," a celebrated Roman teacher. He was at first a violent persecutor of the Christians, but Christ revealed Himself to him, changed his name to Paul, and he became the first apostle to the Gentiles. Have to—have been satisfied with. Perfect themselves—improving themselves to the standard of perfection. Merely for themselves—simply from selfish motives, simply for the sake of being perfect men themselves.

Para 15 Assume—take it for granted. Make ourselves—improve ourselves as much as we can. Are to—should. Sake of others—benefit of other people. At out—make manifest or clear to you. Interesting—enjoying. Set before us—placed before us to do. Greek maxim—popular Greek saying. A maxim is a short saying expressing some well known truth. Points to—indicates. To the difficulty—both the importance and the difficulty. Of ourselves—of thoroughly ascertaining the strong and weak points in our character, knowing well our own character and disposition. Montaigne—famous French essayist. Quaint way—odd style, or fashion, or manner. "Je mesme"—this quotation in French means "I do not know of a monster or a miracle."

on this earth more astounding than myself'—the meaning of the extract is that he found himself the most difficult object on this earth to understand, he experienced the greatest difficulty in trying to know or understand his own character and disposition Sir T Browne—an English prose writer of the 17th Century, he wrote mostly on abstract subjects Eventful—marked by stirring incidents Exciting—characterised by excitement Was as exciting—was very peaceful and quiet Could well be—could possibly be Assures us—declares to us in his writings Miracle—an occurrence that cannot be explained To relate—if I were to give an account of Were not history—would not be a narrative of real occurrences But poetry—would partake of the nature of poetry or a creation of the imagination Fable—story, that which is untrue or unreal, being invented by the imagination to illustrate or to amuse To man—with every man, in every man's case Idyll—Lit, a short descriptive poem dealing with pastoral scenes—hence a creation of the imagination Romance—fiction

Para 16 To offer advice—to volunteer to advise one what to do or how to act Proved—been shown to be Thankless task—work for which no thanks is offered Rehoboam—the son and successor of of king Solomon He was advised by the "Elders" of the tribes to rule justly, but acting on the advice of a younger set of people he oppressed them, with the result that ten tribes revolted, two tribes, those of Judah and Benjamin alone, remaining loyal to him Lord Chesterfield—an Englishman who wrote a series of letters of "advice to his son" Sad fate—unfortunate lot, lamentable death Convert—one who changes his religion for another Chief—the chief of the tribe the headman of his tribe Missionary—a man sent to New Zealand to preach Christianity in the country Need counsel—require advice Fools—those who are silly, senseless people Will not it—will not accept advice when it is given them, will not act as they are advised Council—advice At cheap—in the beginning when the course indicated in the advice will not cost anything to find out Repentance—regret for having been head-

strong and rejected the advice given At second hand--through experience, through the means of sad experience Dear--because we shall have learned only after experiencing the sad consequences of our acts Make some suggestions--offer some hints Wish to be--desire to become some one To do--to accomplish, to achieve And lives--and to make their lives most useful

Para 17 It is sad--it is a regrettable sight See--observe Wastes--throws away by failing to make use of them Opportunities--the chances he gets in life for improving himself Blessings--opportunities Recklessly--without thought or consideration Condition of mind--frame of mind, attitude or disposition of mind Result--outcome, effect In the words of--has been expressed or stated by Dugald Stewart--a well known Scotch philosopher of the intuitionist school The happiness--the best way to be happy, though it may not be generally known Accommodate--suit Things external--our surroundings To struggle--to strive, to endeavour Accommodate--fit Hume--the great Scotch historian and philosopher Wisely--with much wisdom Happy disposition--a contented nature Was better than--was more valuable than, was more precious than Estate of--property yielding Realise--comprehend Blessings--advantages, opportunities for happiness You have--you already possess Suppose--believe that you possess Recognised--acknowledged, known to be such Too late--after the time has passed when we could avail ourselves of it This is world--this world is not a place Afford to be--let ourselves be Discouraged--disheartened Face--confront, fight resolutely against Worst--most adverse circumstance Bravely--with determination and resolution, without being in any way daunted The best--the noblest cause Stand guns--defend your guns against the enemy by remaining near them Or the will--otherwise the enemy will take possession of them, i.e., you will be beaten

Para 18 Your pleasures--the things that afford you pleasure, or are pleasurable to you Real--actual They pleasures--because they are considered by most people to be pleasures, we do

many acts because they are considered by people in general to afford pleasure Hate—loathe, detest Went by—were called by Any other name—in other appellation This shows that we do not do those acts because they actually afford us pleasure but because they are supposed to afford pleasure and are fashionable Think—are under the impression Enjoying themselves—leading a pleasant life Merely because—simply because As if senses—as if the only source of pleasure or enjoyment were the senses, as if sensual pleasures were the only pleasures that one could have Of the mind—to be derived from reflection and thought Exquisite—refined and fine Lasting—enduring Create interests—get yourself to take an interest in different pursuits Secure pleasure—have isolated pleasures Akin to them—allied to them, like them, of the same nature as they were A good to—are beneficial to, are worth experiencing by Whereas I—I, on the other hand Contend—maintain Wisdom, knowledge, memory—sources of mental pleasures Their kindred—qualities allied to them in kind Right opinion—the faculty of forming right opinions True—correct Better—of a higher quality

Para 19 Neglect—pay no care or attention to Recklessly—without any thought and regardless of consequences The have—the only physical body we have Health of which—soundness of the condition of which That of the mind—the soundness of our minds So depends—is dependent to so great an extent We might—we could (if we wished) Works of art—paintings and the products of sculpture Proportion—portion of the whole People in London—residents or inhabitants of London National Gallery—the national picture museum or exhibition in London Train ourselves—educate ourselves Appreciate—thoroughly understand The Science—the interest which scientific research has for us, the degree or extent to which scientific research ought to interest us British Museum—an institution in London, where national relics and antiquarian treasures are preserved Prepared themselves—we, by previous reading To it—to understand the full meaning of all they see within it Enjoy—thoroughly and heartily

appreciate The earth -the beauties of Nature Of Coleridge

"Oh Lady, we do get but what we give
And in our life alone doth Nature live"

With this "Subjective view of Nature" Of Wordsworth's objective attitude———

"To me the merriest flower that blows

Can give thoughts that lie too deep for tears"

Over—above More use of—Sc, than of the "beauties" mentioned by the author in this paragraph above Might—could if we so wished Boast—bragging Instinct—a subordinate kind of understanding possessed by the animal world Reasoning being—creature invested with reason, creature possessing the superior power of reasoning Our intellect—the reasoning faculty or understanding on which we pride ourselves Has added to—has increased the amount of It might doubted—the question is not settled, people entertain different opinions on the subject Questioned - doubted Cynics—were a philosophic sect founded by Antisthenes, 400 B C, he seized on the ascetic side of Socrates' character and placed the supreme good in Virtue, which consisted in abstinence and privations, as the means of assuring to us our independence of external objects The best known of these ascetics were Diogenes, Crates &c Cynicism eventually merged in Stoicism, and was revived in externals, but not in spirit, shortly before the Christian Era On the whole—everything being considered, the question being viewed in all its aspects The mind—the fact of man having the faculty of reasoning Has not been—Sc, in effect *Damnosa hereditas*—an expression derived from Roman Law meaning an inheritance so burdened with debts as to be a source of incumbrance to the heir rather than one of profit In Roman Law, as in the English, an Inheritance is looked upon as one object, the legacy and the debts forming part of the same whole, the heir who takes the legacy pays also the debts of the deceased If the amount of the debts exceeds that of the legacy the inheritance in Roman Law was called a "*Damnosa hereditas*" Source of—that from which any consequence or result follows or

flows is called "source" Suffering—difficulty, embarrassment
 Enjoyment—pleasure, profit Do not do—do not make them-
 selves miserable by indulging in the "melody of thought," whilst
 we do Man shadow—man always worries himself with troubles
 which do not exist in fact—he imagines they exist, and he worries
 himself with these imaginary difficulties—hence the use of the
 word "shadows" Vain shadow—a world of imaginary difficulties
 Disquieteth—troubles, worries In vain—uselessly Arise—spring
 Misfortunes—troubles Which happen—which have no existence
 in reality Torment—worry, trouble Doubts and fears—uncer-
 tainty about events the consequences of which we cannot anticipate
 Cares and anxieties—doubts which cause us mental worry Mys-
 tery—something we cannot understand Encompasseth us—sur-
 rounds us On sides—wherever we go But we it—but
 simply for that reason we must not become despondent

Para 20 Though anxious—though there is no need for
 us to unnecessarily distress ourselves We guard—we must
 always be careful and on our guard Watchful—careful Even
 in matters—even in connection with affairs Fancy—imagine
 To err—to go wrong, to commit a mistake I believe—I am under
 the impression Lord Chesterfield—see note above—an English
 nobleman, best known as the author of a volume of "*Letters to his
 son*" Judgment—power of proper discernment The virtues
 —for us to act really virtuously Opposite vices—the vices which
 imply the absence of those virtues Vice—moral wickedness In
 its true light—as it really is, in its true character Is so deformed
 —is so ugly to look at Shoeks sight—repels us immediately
 we see it Seduce us—lead us astray Wear the mark of—as-
 sume the aspect or appearance of Virtue—good or excellent or
 desirable quality or feature With good—having or possessing
 many good qualities Allowed themselves—permitted themselves
 Seduced—led by attraction, drawn into Uncharitableness—un-
 kindness of heart Hardness of heart—an attitude of unfeeling-
 ness Lord Palmerston—was Prime Minister of England in the
 early years of Queen Victoria's reign Brought on himself—

incurred by giving expression to his personal opinion Theological criticism—criticism at the hands of theologians, or those who made a study of the subject of religion Criticism—comment in a spirit of hostility or opposition Asserting—declaring, maintaining and giving expression to as being his view All good—that there was no such thing as innate or inborn vice The maintenance of this view was in direct opposition to the scientific theory of “heredity,” or acquired traits of character and qualities of disposition At any rate—anyhow, be that as it may Really—actually Takes some trouble—requires the exertion of some effort or endeavour Altogether—thoroughly

Para 21 In the world—as respects wickedness, with respect to a wicked course of life Mercifully—most kindly to ourselves Falleth out—happens Extempore wicked—wicked without previous preparation *i.e.*, naturally wicked, wicked without being trained to be so Taketh—requires Pains—effort, exertion, trouble To ourselves—to make ourselves vicious and wicked, and hence to destroy the “good” that is within us Fall not from—do not derogate from, do not deteriorate from Like heaven—as Vulcan fell from heaven, being suddenly expelled by Jupiter Vulcan was the ancient God of fire and the protector of workers in metals Vulcan was deformed by being kicked out of Olympus on to Lemnos by Jupiter for delivering Juno from her fetters His workmen were the Cyclopes of Sicily, and his forges were under Mount Ætna and the Æolian isles Among his famous works were the arms of Achilles and Æneas, the shield of Hercules, the sceptre of Agamemnon, &c

Para 22 If we race—if we direct our attention from the consideration of individual human beings to that of collective bodies of people forming a nation Neglect—the failure to make most use of Advantages—opportunities Even more—to an even greater extent or degree Startling—shocking, amazing Confess with Newton—make the admission now that Newton did in his time Though centuries have passed since Newton's time, yet the stock of men's knowledge has not materially increased, and this is the case

because races even more than individuals have neglected their advantages We are but as—we are only like Prettier shell—some slight addition to our stock of knowledge More delicate—more complicated as regards its form and structure The truth—the boundless expanse of knowledge Undiscovered—unknown to us—because we have not availed ourselves of the opportunities to find out No single substance—not one substance The full uses—all the uses to which it may be put, all the different ways in which its qualities may be utilised Properties—qualities and virtues But avail of—make a fuller use of, make use of to a greater extent Properties of matter—the qualities and virtues of material substances Forces of Nature—the laws according to which natural phenomena take place, the natural forces that are at work in the universe Probable—quite likely Fully—completely Bodily—physical Ample time—sufficient time For mind—for the development and enlightenment of the intellect, for the acquisition of knowledge Affections—charitableness and generosity of disposition Steam is utilised—steam has not yet been made to do all the work it can, steam has not yet been made to serve man in all the possible ways it can Uses of—the ways in which that force or power can be made to serve man In childhood—when men of the age of the author were children To understand them—to fully comprehend and understand the virtues and properties of the force of electricity The force of rivers—the power of flowing water (mostly utilised for working mills, &c) In the main—for the most part To waste—without being utilised—the meaning is that we could make far greater use of natural water-power than we do Terrible sufferings—acute and severe bodily pain Might avoided—people might have been spared suffering Anæsthetics—substances having properties which deprive human beings of consciousness when administered to them—(The most commonly used of these substances is chloroform) Complete the illustrations—cite all the cases A thousand—use of the definite for the indefinite—very many, numerous Discoveries—additions to our knowledge regarding the properties of forces and substances Lie

before us—are in our path Under eyes—within very easy reach of us Is it astonishing, &c.—a rhetorical question suggesting its own answer, which in this case is in the affirmative So-called Christian nations—the author means that these nations profess to be Christian nations but they do not act as such nations should Worse than waste—because in doing so, they do other mischief and evil besides Ruin—bring about the fall or destruction of Flight territory—fight furiously against one another like animals for the possession of land Ocean of truth—storehouse of knowledge

Para 23 Last generation—preceding generation Content—satisfied Deprecate—speak disapprovingly of, depreciate Over-education—too much education, excess of education To

justice—to understand what they really mean, to do them justice by understanding what they really mean—instead of putting a literal interpretation on the words used by them Out of relation to—not in keeping or harmony with The daily life—the life lived by them every day, their manner of life Some—are—there are still to be met some people, some people are still to be met. Grudge the expense—are unwilling to spend the money required for the acquisition of knowledge, consider the expense entailed as useless and unnecessary, consequently a waste of money Not perceiving—not realising, not being able to understand Ignorance costs education—ignorance is more expensive than education, because by being ignorant we are unable to convert to our own use the properties of substances and the forces of nature The

system—that plan or scheme of education which would produce the best results I will only say—the only remark which I will make concerning the subject Unduly—to an unjustifiable extent or degree Moral education—the proper training of our moral disposition Very theory—widely prevalent notion Break—violate, disregard, act contrary to Commandments—the ten commandments believed to have been revealed to Moses by God on Mount Sinai Not found out—not discovered by others as having broken some of the commandments In this life—in this

would Add to —increase The better off—in a position of greater advantage than you would have been in had you not broken the commandment The author means that the want of moral education leads to the view that the result justifies the act. It is the intrinsic nature or quality of the act that ought to appeal to us, and not the result to be attained thereby Self-indulgence—unrestricted gratification of our passions and appetites Avarice—greed for money Intemperance—unrestrained self-indulgence [Note—This word, though commonly used in connection with excessive “drinking,” is not necessarily confined to that use] Pleasant vices—vicious practices which afford us pleasure May be unjustifiable—may not be the proper manner in which one “should or ought to” act Though others—though thereby we should be injuring or wronging others It we make money by practising ‘fraud’ on others, or desolate other people’s homes by seducing their wives, then, though we may derive some benefit for ourselves by so doing, yet we shall be making others miserable and unhappy If he himself—if he were to be selfish (One effect of the want of moral education is to make people selfish) Naturally desire—would be the most common thing for him to desire However noble—though it may be most proper and noble to habitually act so Involves—calls for Self-denial—the repressing of many of our selfish desires in the interest of others Innocent—not involving wrong-doing, not morally wrong or sinful Taken as a whole—considered altogether Is a—amounts to, is tantamount to a Self-sacrifice—the subordination of our own interests to those of others Alas! what boots this—this is a quotation from Milton’s *Lycidas* John Milton, pronounced by Mark Pattison to be the second of England’s poets, is best known as the author of ‘Paradise Lost’ He was the poet of the Puritan Revolution and lived in the 17th century What boots it, &c.—where is the use of cultivating poetry? Would it not be better, like others, to lead a life of ease and dalliance [Note—This passage is of interest, because (1) it illustrates Milton’s high aspirations and, (2) it directs our attention to the historical fact that the literary

outburst which began in 1580 was over What boots it—of what use is it Incessant—constant, unceasing To tend—to attend to, to cultivate Trade—profession or practice of poetry Strictly—rigorously, devotedly Meditate—practise Meditate muse—apply oneself to the thankless task of writing poetry Were it not, &c—subjunctive mood Use we are accustomed to Sport—play, dally Tangles—locks, curls Anacallis and Nereis were shepherdesses in the Greek and Latin pastoral poems

Para 24 The very reverse—the very opposite Is the truth—is the correct state of affairs Privilege—advantage enjoyed only by some Vice—wickedness, wicked persons Restraint—limitation imposed on one's actions A slave to—absolutely under the power of Worst of masters—the most exacting of task-masters Passions—irresistible appetites

Para 25 Have an idea—entertain the opinion Manly—distinctively characteristic of a masculine character, masculine Weak fool—silly person without any force or strength of character Vicious wicked You a man—you must have great force of character To be free—the virtuous man, who is not a slave of his passions, is the man who is really free in the true sense for he can do as he wishes and is not compelled by his passions to act in one way rather than in another Real slavery—utter absence of all liberty or freedom of action Course of conduct—line of action Degrade—morally lower It is degrades—it is wrong because by doing it the moral nature becomes lowered or deteriorated—*eg*, every indulgence of a selfish desire at the expense of others degrades the moral nature, and it is because it does so that it is wrong Extraordinary—most unusual, most unexpected Subversion—upsetting of existing notions on the subject reversing of accepted and established notions and principles It—"wrong," which by the subversion would become "right" Be fatal to—be destructive of Peace of mind—mental tranquillity [Note—The student should here bear in mind what the author has said above *viz*, "a particular course of conduct does not degrade

because it is wrong, it is wrong because it degrades' So, though selfishness may come by the 'subversion of morals' to be regarded as right, yet because selfishness degrades it would all the same be fatal to happiness and peace of mind]

Para 26 Theologian—writer on religious topics In of—to establish Thesis—theory, view Are inseparable—cannot be dissociated, are always to be found together On such a point—in connection with such a subject Rely on—depend upon Evidence—testimony, opinion Consummate man of the world—a man who knew the world thoroughly, a man whose experience of the world was immense Concludes by saying—ends with the remark Crown—attend on Imitate—follow Only one—you can only be a happy man if you are a good man, you can only secure happiness by leading a good life

Para 27 Descartes—a famous French philosopher of the 16th century—his best known work is a "discourse on method" It may be said that Descartes is the father of modern metaphysical science He was the first to depart from the method of investigation resorted to by the "school-men" Embodied—expressed Practical life—actual life in this world as opposed to a life contemplated under ideal conditions Submit himself to follow, obey, be bound by Laws—political laws, laws of the State Which action—which required him to act Promptly—without hesitation Limiting—restraining, checking Satisfy them—gratify or indulge them This view, it should be noted, is the key-note of the Buddhist philosophy Search after truth—quest for true knowledge The life—the principal occupation of his life

Para 28 Lilly Euphuus—John Lyly, author of the book entitled "Euphuus", flourished in the reign of Queen Elizabeth The title of his book has come in English literature to designate a bombastic, inflated mode of expression, from the affected language and style in which the book was written During the reign of Elizabeth this kind of style enjoyed a short-lived popularity Sums up—expresses in short His counsel—the advice he has to give.

Go to Larke—retire to rest early and rise early Cf the English saying

“Early to lead and early to rise
Makes a man healthy, wealthy and wise”

Be merry—be of a joyful disposition But modesty—but don't make a display of merriment or joviality (otherwise it would become revelry) Valiant—gallant, brave But venturesome—but do not be fool-hardy, but do not seek adventure too much Let your comely—be neat and attractive in your dress Wholesome—health giving and substantial To time—to spend the hours you put aside for diversion Honest recreation--innocent diversion Credulous--too ready to believe Be not opinion—do not adopt the opinions of others without due examination Obstinate—stubborn To stand in—to adhere to—the proper attitude is to be open to subject all opinions to examination, and to change one's own opinions when they are proved to be false or unsound Conceits—opinions Your wish—you yourself can desire for yourself Desire—See for you Billows—poetical for 'waves' Life's billows—the waves of the sea of life Tempest-tossed—you are worn out or oppressed by care and trouble, like a ship is tossed about on a stormy sea Discouraged—disheartened Thinking lost—under the belief or impression that you are ruined • Reckon up—calculate What done—how good God has been to you, how good God has been in giving you your share of the good things of the world

Para 29 Unscrupulous pursuit—pursuit without paying any regard to the means adopted Suppose interest—believe to be for their own good Worthy—good With intentions—intending without doubt to do good Fall into—commit Error—mistake They—these people Have represented—have pictured to themselves, have firmly become convinced As a—as being a [Note—the author means that these people have become thoroughly convinced that a life of pleasure can be no other than a life of sin, that in fact pleasure and virtue are incompatible] Austerity—a

life of rigour and strictness Inquisition—a tribunal established in Spain in the reign of Philip II to punish heresy and other offences against the Roman Catholic religion—the decrees of the Inquisition were marked by severity amounting to cruelty Extreme case—a case in which the people concerned were led by their mistaken notions into the extremes of conduct Inquisitors—officials of the Spanish State and Church who were engaged to conduct the work of the Inquisition Excellent people—very good men Merciful—clement Nature—disposition Entirely mistook—completely misconceived Essence—spirit Everyday life—the ordinary life led by most people in this world True spirit of religion—the true essence of religion Crabbed—crooked Sour—melancholy Gloomy—dismal Bright nature—the external aspect of the physical world, which is cheerful, bright and attractive Which us—in the midst of which we live, among which we move about Is an evil—does men harm, and not good Temptation—something to lure and seduce the hearts of men with Devised—contrived Spirit of Evil—the evil spirit—hence the devil Greatest delights—most prolific source of joy to us Showered on us—bestowed on us, shown to us In profusion—in such abundance and profusely The Author Good—God

Para 30 Cowper—an English poet who lived in the 18th century He is most widely known as the author of *John Gilpin*, among his longer works may be mentioned *The Task*, *The Sofa*, not to leave out “*On Receipt of my Mother’s Picture*” Has us—has expressed his view The sorrow—a life crowded with misfortunes and sorrows Alone—only The land—Heaven Where unknown—where sorrow does not exist

Para 31 Without sorrow—without experiencing sorrow in some form or other There can shadow—wherever there is sunshine and shade Everything has its dark side as well as its bright But rather flowers—but we should, on the other hand, be thankful that a prickly tree like the rose-tree should produce such sweet smelling and beautiful flowers We must not flowers—we must not blame life for being filled with sorrows, but

rather be thankful that in a life so beset with sorrows there are also many joys Griefs--sorrows Limits of life--length of life Bring on us all--cause us all alike to be inflicted with Inevitably--unavoidably Loss--by death So complex--so complicated The young--experience has yet been so short Comprehending--understanding The existence--what we actually want for our own life Must expect--because of our own want of knowledge Involve--bring about Entirely erroneous--completely wrong Self-questioning--examination of self Anxious souls--people who have been anxious about the salvation of their souls Nature--disposition Pangs self-reproach--the extreme pain of self-censure or blame Tormented--worried Inestimable--valueless Privilege--opportunity Brightening--making less melancholy Path--life In themselves--in their constitution Well-spring--source Was Puritan--Cowper was not a Puritan by any means Tinged--coloured Bear-baiting--the sport of baiting bears with dogs The Quakers, of whom Macaulay makes this remark, were a sect of Puritans The latter during their ascendancy in England proscribed all amusements by law, closed up the theatres, and even called 'the harmless art' of the minstrel "a crime". Spectators--those who looked on

Para 32 Distress themselves--occasion trouble to themselves, worry and trouble themselves till they make themselves miserable The existence--the inexplicable facts about life Grieve for it--be sorry for the misery that prevails in the world Be sure--be certain of this depend upon this Discontented--dissatisfied Like a--resembles in respect of one quality Frown--have an angry look on your face It back--it throws you back an angry look also Red and rosy--bright and happy Blue--disappointing Smoked one--one whose face is covered over with a coating of smoke Dull and dingy--gloomy Look things--the most cheerful aspect of affairs A bright side--a cheerful aspect Presence--very existence there Ray of sunshine--something to cheer one up, something to cheer one up like a beam of the sun's light brightens up the darkness of a room Greet--meet

Bright—cheering, cheerful Show—make it evident in our ways and behaviour

Para 33 Fulfilment of which—doing of which Temptation—any inducement to evil For remedy—which cannot be remedied or overcome Accuse—blame She thine—Nature has bestowed upon you all the blessings that it was designed that you should receive, now it is for you to so set your part as to be able to avail yourself of the advantages strewed along your path

Para 34 Goethe—a famous German poet of the 18th Century Worship of sorrow—respecting sorrow as the cleansing principle Essence of—an inseparable element, the most characteristic and necessary feature But sure—but we may know for certain Beauty to the eye—beautiful to behold Music ear—harmonious in sound Meant—intended Enjoy it thoroughly—derive as much joy as we can from them Estimate—form an idea of What—what great By aright—by leading the right kind of life, by conducting himself in the proper way

Para 35 This age—the present age, the age in which we live In many respects—in many ways, in several ways Wonderful—astonishing Enlightened—liberal The seen—that has ever been experienced in this world Our good fortune—our good luck Not doing—we have not been the origin of this state of the world, we have done nothing towards bringing about the conditions of this age Thanful—grateful

Para 36 Enjoy full—enjoy as much as we can Innumerable—numberless Blessings—good things To have no—to be entirely without Walpole—Horace Walpole, the novelist, &c, 1717—1797 A tragedy—a very sad affair What it—the colouring we care to give it by our actions Prophets of Hope—those who have held out hope to us of a future state of happiness Pass unnoticed—without noting the amount of happiness we have enjoyed in those years Count—add up

Para 37 We succeed—we cannot expect all our efforts or endeavours to be successful Fails—So to achieve her purpose

Lift not up --let yourself not be elited Lift arrogance--do not allow yourself to be carried away by haughtiness and pride In thy --when you are enjoying Despair of good--be hopeless of a change in circumstances In adversity--when overtaken by misfortune

Para 38 Wide destruction--it is a very easy thing to lead a wicked life Many there be--and there are many people Which thereat--who enter the broad road , who select to lead a wicked life Strait--narrow Way--path Leadeth life--conducts one to Heaven, where alone is eternal life That it--and this narrow way leading to Heaven

Para 39 Misapplied--not quoted in the proper connection Told--in the Scriptures Rough--uneven But one -only one By-paths--side lanes Diverging--extending out True --proper Points of the compass--directions Lead from--take her away from The be--the harbour she wished to reach Does not follow --is not necessarily the result More stormy--attended with greater inconveniences, difficulties and perils

Para 40 It denied--it must be admitted by us For the moment--for the time being, for the instant Would lie to--would amount to , would be equivalent to, or the same thing as Question -doubt the fact of The temptation--that such a thing as temptation exists in the world Yielding to--giving in to Impulses--impetuous promptings Buying--purchasing at some cost Momentary pleasure--a pleasure that will only last for a moment Expense - cost Giving up--declining to take A great deal--very much For the sake of--in order to obtain Trivial--trifling , insignificant Birthright--the right of the eldest son to have a greater share of his father's property than the younger born Like Esau--Esau, the eldest son of Isaac, sold his birthright to his younger brother Jacob for some pottage As Esau was very hungry, to appease his hunger for the moment, he sold his birthright for a mere trifle The hour--short-lived pleasure , momentary pleasure Penitence--regret After years--years to come , future years Not say--not saving too much By self-

lenial —by restraining our passions and desires Self-indulgence
 —indiscriminate indulgence or gratification of all our appetites Be
 others —look with leniency and charity on the faults and deficiencies of other people

Para 41 Prosperity—worldly success By any means—at
 all Go together—go hand in hand, so that where the one is, the
 other is also Are miserable—are unhappy As it would seem—
 so it would appear Everything happy everything necessary
 for their happiness Fortune much —luck can throw much in
 one's way But enough—but it is the mind alone that can
 make what we receive sufficient for us by being satisfied with it
 My is —my mind affords me everything that I want Present—
 existing, dwelling in the mind *Prose order of the lines*—I
 find such present joys therein (that) my mind is to me a kingdom.

Para 42 In everyone's power—within everyone's reach
 Secure—obtain Office—positions of State of great dignity May
 be—can make himself Generous—charitable, kind dispositioned
 True wealth—that which is really wealth Does not consist of—
 is not comprised by What we have—the extent of our worldly
 possessions But are—but in the kind of life we lead, but in
 the quality or qualities by which our actions are marked Advan-
 tages—blessings Entail corresponding responsibilities—make
 us liable to responsibilities corresponding with the extent and
 nature of the blessings Present state—this life Is show—is
 merely a dramatic representation—everything wearing a false look,
 is only a theatrical representation When passed—when the
 present state shall be over, when this life will be ended The
 closed—all acting will be over Masks—covering for the face made
 for the purpose of concealing it or giving a different look to it
 Then each works —then everyone will be tried and each one
 judged according to the quality of the acts he will have done in
 life Works deeds Will test—will bear examination, will
 come successfully out of the ordeal

Para 43 What will be the test—by what standard will our
 “works” be judged Have done—have really accomplished, have

succeeded in achieving Tried—endeavoured to do good Been life—have been prosperous in life What is called—what is termed Deserved—merited For the explanation of this verse the student is referred to the poem "*The Character of a Happy Life*" in his Matriculation Poems

Para 44 Mysteries—unaccountable features Compass beyond—are associated with the world to come In store for a man—to be a man's lot at some future time Work—created thing Wonderful—glorious God-like—virtuous Than this—than this life, than life on this world Live for it—live in the hope of attaining it Plan—wishes, as expressed by Him in His teachings Carry plan—act in the way Christ has pointed out to us in His teachings

Para 45 Wise—well-lived Self-indulgent—passed in the gratification of our passions and appetites Truly happy life—really happy life Sin is self-sacrifice—we are really depriving ourselves when by leading a vicious life we deprive ourselves of happiness, instead of gaining pleasure as we think We really commit an act of self-sacrifice when we lead a vicious life, for by so doing we deprive ourselves of happiness Forget not—do not fail to follow out Let thine commandments—bear in mind and follow the commands I have given to you, live in the way I have commanded people to live Length of days & long life Peace—tranquillity of mind Shall thee—shall they procure for you, shall such a course of life enable you to enjoy Solomon—Solomon, son of David, succeeded his father as king of the Jews According to the Bible, God appeared to Solomon in a vision and asked him to mention the favour he wanted Solomon asked for wisdom, getting besides the boons of wealth and long life Solomon is reputed to have been the wisest man that ever lived, and he is represented as having kept a most magnificent court He is reputed to have written the *Proverbs* and the *Song of Solomon* in the Bible (The extract quoted in the text is from the *Proverbs*)

SUMMARY

The question which the writer puts and answers in this chapter is, what do we wish to be, and how can we make the most of the rich estate of life? The answer to the first question is that we can make our life what we wish it to be, because we are free agents and can act as we like. What sort of life should we choose, and how should we try to avail ourselves of it? We should prefer a virtuous to a vicious life, for Vice does not, whereas Virtue does, lead to happiness. Vice may produce momentary pleasure but that pleasure is more than counter-balanced by the regret and repentance which follows it. Then again we lose a lot of happiness by not availing ourselves of all the opportunities for happiness presented to us. We ought to train our mental faculties and find interests and look to our moral culture. If we avail ourselves of all the opportunities for happiness presented to us we shall not be dissatisfied or miserable.

MODEL QUESTIONS

Q — What is one's principal question in life? How should he try to answer it?

A — See Summary.

Q — What do you understand by Fatalism? What view is opposed to that of Fatalism?

A — Fatalism is the doctrine that asserts that our lives are predestined for us, that we are mere play-things in the hands of superior power — and that therefore we can not order our lives as we like. Opposed to that view is that of the Free-will school who maintain that man is a free agent, he is at liberty to act just as he likes, and so the ordering of his life is in his hands and he is responsible for his actions.

Q — Name one result of our having "unduly neglected our moral education."

A. — We become selfish, look to our own interests and pleasures only, and pursue them even at the cost of the misery of others. We get to take up a wrong attitude towards "pleasant vices."

Q -- Explain in simple English with reference to the context --

- (a) In too many cases recall (Para 4)
- (b) Of all the saddest have been (Para 6)
- (c) Happiness is a circumstances (Para 17)
- (d) It might even be doubted enjoyment (Para 19)
- (e) We full not in a day (Para 21)
- (f) We must not complain flowers (Para 31)

Q See Notes for explanations

CHAPTER II.

TACT.

Para 1 For success in life—in order to succeed in life Tact—skill and adroitness in doing and saying that which is required by the circumstances Is more important than—is of more consequence and use than Talent—mental gift But it naturally—but those who are not gifted with tact cannot learn it easily Something can be done—some results can be obtained Consider ing—paying regard and thought to Wish—desire, like

Para 2 Lose—let slip, let slide Giving pleasure—affording pleasure to others Do much—render considerable assistance or service Be all—be civil and polite towards everyone Civility—politeness, courteousness, gentle address Costs nothing—you have to pay nothing for it, costs you no trouble Buys—purchases, can get in return for it Much—many things No money—a mere money price, no amount of mere money Try then meet—try to secure the good graces of everyone you come across Win their hearts—win or gain their affection Burleigh—Queen Elizabeth's great and experienced Minister, Cecil And purses—and they will place all they have at your disposal Lady Montague—the wife of William III's Finance Minister, Montague, the virtual founder of the Bank of England She is represented as having been the most enlightened and clever woman of her time She was a friend of Addison

Para 3 Often succeeds—often accomplishes its object Fails—
 —is unavailing Violence—force Good—mildness and gentleness
 Overcomes—conquers Old fable—old story Prettily—amusingly
 Noted—stated, told Contention—dispute Who victorye
 —who should be declared the winner Abroad—out in the open
 Thought to—thought that it would Great blastes—violent gusts
 of wind Blusterings—making a noise as it blew with force against
 the cloak of the man Striving it—endeavouring to unfasten
 or undo it Made it—crused it Stick faster—adhere more firmly
 The encreased—the harder the wind blew Clapt—adhered,
 struck fast to [Note—This illustrates the failure to effect one's
 purpose by mere force alone] Shining beams—pouring down
 its hot beams Waxing—growing, becoming Faint—weak
 through the heat Fair—bright, warm Put off—take off, divest
 himself of Which perceiving—the wind seeing which, which,
 when the wind saw it. Yielded Sunne—acknowledged itself
 beaten by the sun, acknowledged the sun as victor

Para 4 More driven—more easily persuaded than com-
 pelled, more often prevailed upon by kindness to do a thing than
 compelled by force to do it. In any case—under any circum-
 stances Better—more desirable Guide—lead Coerce—force,
 compel by force What thou wilt—what you wish to be done
 Thou smile—you will be more easily able to make me do it by
 appealing to me kindly and courteously Than sword—than
 make me do it by force, than make me do it by threatening me with
 the use of force

Para 5 Cynical moralist—an ethical writer who was a cynic
 For cynic, see Note ante, a writer on morals who held cynical views
 Has told us—has expressed his view With truth—and there seems
 to be a certain amount of truth in what he has said Virtue
 company—people would not desire so much to lead a virtuous life
 if they were not desirous of the reputation for virtue Good rule
 —excellent principle to follow Pas trop gouverner—do not

Q — Explain in simple English with reference to the context —

- (a) In too many cases recall (Para 4)
- (b) Of all the saddest have been (Para 6)
- (c) Happiness is a circumstances (Para 17)
- (d) It might even be doubted enjoyment (Para 19)
- (e) We fall not in a day (Para 21)
- (f) We must not complain flowers (Para 31)

Q See Notes for explanations

CHAPTER II

TACT

Para 1 For success in life—in order to succeed in life Tact—skill and adroitness in doing and saying that which is required by the circumstances Is more important than—is of more consequence and use than Talent—mental gift But it naturally—but those who are not gifted with tact cannot learn it easily Something can be done—some results can be obtained Considering—paying regard and thought to Wish—desire, like

Para 2 Lose—let slip, let slide Giving pleasure—affording pleasure to others Do much—render considerable assistance or service Be all—be civil and polite towards everyone Civility—politeness, courteousness, gentle address Costs nothing—you have to pay nothing for it, costs you no trouble Buys—purchases, can get in return for it Much—many things No money—a mere money price, no amount of mere money Try then meet—try to secure the good graces of everyone you come across Win their hearts—win or gain their affection Burleigh—Queen Elizabeth's great and experienced Minister, Cecil And purses—and they will place all they have at your disposal Lady Montague—the wife of William III's Finance Minister, Montague, the virtual founder of the Bank of England She is represented as having been the most enlightened and clever woman of her time She was a friend of Addison

Para. 3 Often succeeds—often accomplishes its object Fails
 —is unavailing Violence—force Good—mildness and gentleness
 Overcomes—conquers Old fable—old story Prettily—amusingly
 Noted—stated, told Contention—dispute Who victorye
 —who should be declared the winner Abroad—out in the open
 Thought to—thought that it would Great blastes—violent gusts
 of wind Blusterings—making a noise as it blew with force against
 the cloak of the man Striving it—endeavouring to unfasten
 or undo it Made it—caused it Stick faster—adhere more firmly
 The encreased—the harder the wind blew Clapt—adhered,
 struck fast to [Note—This illustrates the failure to effect one's
 purpose by mere force alone] Shining beams—pouring down
 its hot beams Waxing—growing, becoming Faint—weak
 through the heat Fair—bright, warm Put off—take off, divest
 himself of Which perceiving—the wind seeing which, which,
 when the wind saw it Yielded Sunne—acknowledged itself
 beaten by the sun, acknowledged the sun as victor

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 compelled by force to do it. In any case—under any circum-
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 to be a certain amount of truth in what he has said Virtue
 company—people would not desire so much to lead a virtuous life
 if they were not desirous of the reputation for virtue Good rule
 —excellent principle to follow Pas trop gouverner—do not

over-govern so as to cause your government to be a source of oppression to the governed

Para 6 Win—acquire, obtain Still more—and even more than merely to obtain Deserve—merit Confidence—trust With whom contact—whom you come across Owed—been indebted for His influence—the power he exercised over others Far more to—to a much greater extent to Ability—cleverness Holding office—filling any high post Exercised influence—exercised an astonishing degree of personal influence Councils of the Nation—deliberations of the National Council or Parliament That he countenance—that his expression was so open and frank that it showed him to be a genuine, sincere and honest man

Para 7 Try others—try to do as other people wish you to do As for—to the extent Rightly—properly Wisely—prudently Do not be afraid—fear not

Para 8 Anybody—any person Every one—every person Pleasantly—with a good grace Far more difficult—a great deal more difficult To “No”—to deny any one his request Ruined—altogether spoiled, quite destroyed Do so—say “No” Plutarch—a Greek writer of the lives of eminent men It is believed that he has written the most entertaining biographies of any in existence Plutarch wrote in Greek His Lives were translated into French by Amyot, and North rendered the French version into English Inhabitants—people who lived in Vassals—dependent on a foreign power Only for—simply because Not able—they were not able Conduct of Life—the living of one's life Essential—necessary Scarcely—hardly Less—to a smaller degree or extent Necessary—requisite To be pleasantly—to be able to say it in such a manner as not to give offence Endeavour—try, aim We transactions—we have anything to do That pleasure—that it is a most pleasant thing, that it is something that affords pleasure To act with us—to have anything to do with us, to be able to act together with us To come again—to transact

Further business with us Business—worldly transactions Sentiment—mental attitude or disposition Being treated with—being dealt with Courtesy—politeness Frank—open, straightforward Manner—mode of behaviour, way Clench a bargain—bring a transaction to a successful issue Than cent—than allowing an extra half per cent as an inducement to conclude the transaction (of course $\frac{1}{2}$ per cent more than others will allow)

Para 9 May . . wishes—may conduct himself in a way that will please others if only he wishes to be obliging and courteous Desire of pleasing—wish to please Is at least—amounts to at least Art—tactfulness Will please—will be able to please Desire to do so—wish to please others Great gift—important faculty Afterwards—in advanced life, later on in life Has owed—has been indebted for Outward success in life—material success in life, success in life so far as his worldly position and prospects was concerned Good manners—polite and courteous behaviour Solid merit—intrinsic personal worth, personal brilliance Worthy—clever Good heart—kind heart Kind intentions—good hearted disposition towards others Roughness—angularity, inclination to rudeness and want of sufficient courtesy and politeness Manner—ways

Para. 10 Be wary—always be on the watch Keep cool—don't allow yourself to be led away by excitement Cool—composed Is as necessary as—is as much required as Warm heart—kind, generous heart, kind and generous disposition Negotiations—the consideration of terms that is to bring a transaction to some definite issue Steadiness—absence of excitement, which is apt to lead to hasty action Invaluable—whose value cannot be estimated, of paramount importance Times difficulty—when you are placed in the midst of dangerous and difficult situations

Para 11 Come across—happen to meet, come into contact with in the course of your daily life You have them—for that reason you are not entitled to despise them There of—no one has any right to be more proud of Inheriting ability—

acquiring cleverness from his parents Great estate—considerable wealth The only credit is—the only circumstance for which any praise can be due to you Used well—your parts are employed to best advantage

Para 12 Than men—than understand and analyse the complex character of men Studying—trying to understand Are guide—enable one to find out much that he wants to know Eyes—the expression in one's eyes Say one thing—give you one impression of the man's character Another—quite a different impression Tongue—his conversation Relies on—depends on Trust to—put too much faith in Professions—declarations At first sight—as soon as they come across each other This is a quotation from Shakespeare's "Is you like it"—

"Dread seen, now I see thy saw of might

Whoever loved that loved not at first sight"

But of course Shakespeare, borrowing Marlowe's sentiments, says the above of the love of a man and woman for each other, not of a man for a man or a woman for a woman Comparative stranger—a man whom you know but slightly Protests—makes a solemn declaration or assertion to you Implicit confidence—absolute trust Not insincere—not wanting in genuineness He

means—not because he wishes to be or is by nature insincere, but because he does not quite realise in the hurry the complete extent of what he says Wants you—wishes you to do him some favour or kindness in return for his protestations Assume—presume take it for granted Too lightly—without having some reasonable cause for so doing Is enemy—is hostilely disposed towards you

Para 13 Flatter ourselves—speak in praise of ourselves Rational beings—people who are guided in all they do by reason and intelligence Always—invariably Guided—led Inconsistent creatures—beings who do not act on any fixed principle As often—as frequently Prejudice—narrowness of view, preconceived notion which is wrong Passion—impulse The result is—

the consequence of this state of things is To carry you—to get men to think and act as you would like them to do Enlisting—enrolling Convincing—making it positive to Reason—mind, understanding, intelligence Companies of men—bodies or associations of men

Para 14 Argument—of course with a view of convincing Always—in connection with every matter Leads to—brings about Coolness—indifference of attitude You may friend—it is quite possible that you may convince your friend of the correctness of your view, but you may thereby lose his friendship Which is

bargain—which in most cases will be an exchange unprofitable to you If argue—if argument is inevitable, if you cannot avoid arguing Admit can—accept as much of your friend's argument as you can Point—consideration Overlooked—passed over When they argument—when they have been worsted in argument, when they have been defeated or beaten in an argument on a subject They convinced—that they will admit to themselves that they were wrong Hardly say—not saying too much, not laying down a too wide, or too general a proposition State possible—formulate your view in as few and as unambiguous words as you can Shake opinion—can get your opponent to doubt the truth of his opinion or view As much as—as much success as Gained—won

Para 15 Conversation—the power of being able to hold a conversation with another, the power of being able to talk well Those tell—those who have most information or intelligence to convey or communicate Are talkers—can express themselves to most advantage To say with—to endorse Lord Chesterfield's opinion, to express the same opinion as Lord Chesterfield Captains of Foot—military officers in charge of infantry regiments Much better company—more entertaining companions

Para 16 As—equally. Good listener—one who can attentively listen to what is being said to him By no means—not in any way Very nearly—almost Receive—listen to As a—in the

spirit of a Suspend your judgment—reserve forming or expressing your opinion Try into—try to understand Sympathetic—disposed to take a kind attitude towards people who approach you Your sought—many people will come to you to take your advice Satisfaction—pleasure A comfort—a source of help and solace In distress—when they have been in trouble and have not known exactly what to do

Para 17 Do not young—do not expect people to attach too great a weight to what you have to tell them when you are still a young man, and hence without the ripeness of experience Sit look on—merely play the part of one acquiring experience and learning the ways of the world, do not aspire to give advice Bystanders—mere on-lookers Proverbially—as the proverb goes, and a proverb expresses truth See game—because none of their attention is attracted by any part they are playing Notice—observe If better—if not to greater advantage You yourself—people do not observe what you are doing Cap of invisibility—a cap, the wearing of which makes you invisible, a cap, the wearing of which prevents you from being seen

Para 18 To save thinking—to prevent themselves having to think for themselves Which people—which is for the majority of people Very irksome—very troublesome, an operation involving much trouble to them Often—in very many cases. Take you valuation—accept you at the value you put on yourself

Para 19 Do not yourself—do not make enemies of the people you come into contact with You worse—by your own agency you cannot create anything for yourself worse than an enemy—other agencies may create many evil things for you, but by your own agency the most evil thing that you can create for yourself is an enemy Answer him—do not give a fool a foolish answer because by so doing you make a fool of yourself too A soft wrath—a gentle reply drives away anger, you deprive a person of his anger whom you answer gently and mildly Angry—

wrathful Sneer--the act of insinuating contempt in words Nine
 ten --the greater number of men Abused--spoken ill of openly
 Injured--harmed Anything--any offence we can offer them
 Sooner than--rather than Being . ridiculous--being laughed
 to scorn Some truth--some basis of fact A Demon--because
 a sneer implies malice, and the laugh of a demon is always malicious

Para 20 Pleasanter--more delightful, more enjoyable To
 be deceived--to believe in the existence of a state or condition
 of things that does not exist To undeceived--thru to be inform-
 ed of the true state or condition of affairs Piræus--the chief port
 of Athens, on the west side of a peninsula, at the mouth of the
 Cephissus, five miles S W of Athens, fortified by Themistocles, and
 connected with Athens by the Long Walls under Pericles The old
 harbour was much less used after the establishment of the Piræus
 Complained bitterly--protested loudly (Note--This was the act
 of being undeceived) It is folly--it is exceedingly silly and foolish
 For a--for the sake of a Jest--joke A folly--equally foolish
 and silly Indifferent person--a person who is neither a friend
 nor a foe Bon-mot--a witticism, a witty repartee

Para 21 To slight--to put yourself under the impression
 that you have been slighted by some one, to conceive the idea
 that you have been intentionally disregarded by anyone Are be-
 ing at--are being made fun of, are being, ridiculed Scrub--
 in Farquhar's play of 'The Beau's Stratagem, Scrub is the man of-
 all-work to Lady Bountiful Consumedly--very heartily Try .
 it--try to ignore the fact, try to pass the incident by without
 noticing it Join in heartily--join in the ridicule with your whole
 heart You will tables--you will thereby direct the ridicule
 against those very persons who started it Gain lose--the
 reason is stated in the words that follow Enjoy--thoroughly relish
 At expense--of which he is the subject, of which he is the butt
 Justly so--and it is very right that this should be the case
 It shows--it proves the man to possess Good-humour--good
 temper Good sense--sound judgment It will bitterness--
 it will lose all its cutting and disagreeable attributes With--with

you—because they will be joining you in laughing and not be laughing at you against your wish

Para 22 You . sometimes—you cannot avoid being laughed at sometimes It will harm—it will not injure you in any way Have opinions—have the boldness to openly maintain your views Ridiculous—silly Seeming to be—appearing to be But in—but it is most ridiculous Affecting to be—seeming to be Distress themselves—cause themselves much annoyance and trouble Drift others—become cold towards others, allow themselves to become cold towards others Imaginary grievance—a cause of complaint that does not exist, some fancied wrong. Degrade you—make you seem ridiculous Degraded—lowered in the estimation of others

Para 23 Frank—open Reserved—not too communicative About—concerning. Let—allow As they will—as they want to. If they do so—if they talk much about themselves Will of—will think more highly of you Do not man—do not make it clear to a man Unless duty—unless the particular circumstances of the case call upon you to do so Blockhead—a man wanting in intelligence, a stupid person He complain—he will be justified in complaining of your behaviour May be—it is quite possible for you to be With justice—having some justification for his doing so Form you—think you to be a fool or a blockhead

Para 24 Burke—Edmund Burke, a great English orator and statesman of the time of George III His *Reflections on the Revolution in France* is perhaps his best known work He appeared as one of the prosecutors against Warren Hastings when he was impeached by the Commons before the House of Lords Draw an indictment—frame a charge Indictment is the English Law term for “charge” The meaning is that he could not draw up a general charge which would involve a whole nation Very unwise—most imprudent Unjust—because in a charge of a general character involving a whole nation there are bound to be features which will not be applicable to particular individuals of that nation Class—

collective body of persons Profession—a body of men pursuing a particular calling Individuals—individual men Forget and forgive—forget the injuries inflicted on them by others, and also pardon them Injury—some evil or harm done to them Much more rapidly—with greater willingness Insult—some affront or indignity offered to another Rankles—produces bitterness in the mind Being absurd—subjected to insult and ridicule which makes one look small in the eyes of others Gain your object—achieve or accomplish your purpose By humour—by making people angry Making ridiculous—making them appear foolish

Para 25 Commended—spoke in high terms of, spoke proudly of Entrance and bearing—conduct and manner, behaviour Society—in their relations with others Confident—assuring Quiet—reserved and peaceful Surely—you do not mean to say Better hearted—possessing a kinder disposition, being of a more generous disposition That point—those are not the particular features on which my appreciation of them is based Does not lie in—is not based upon, does not follow or spring from Fortune—wealth It lies—it consists Precisely—exactly In their them—in their having the strength of character to resist the temptation to appear other than what they are There them—they are thorough in every respect, they don't do things by halves, they are not given to any kind of dissimulation They are complete men—they are thorough-going in everything Heartily—with all my heart That something—that even has something to recommend it Weight—value

Para 26 In negotiations—in whatever you take in hand Be patient—don't be in a hurry Never untied—don't do anything in a hurry by less desirable means when by a little waiting you could do it better Heard his story—listened patiently to what he had to say Granted his request—granted him his prayer Opponent—antagonist Has out—has by delay been made to abandon the contest

Para 27 Above all—beyond everything else Never temper—don't allow yourself to become angry At any rate—at the very least. Hold your tongue—don't let others know by giving expression to your thoughts that you have lost your temper Not it—not to make an exhibition of the circumstance Cease from anger—do not be angry, keep your temper Forsake wrath—abandon rage Fret—impair, degrade In any wise—in any form or shape or manner Soft—mild, gentle Turneth wrath—causes a person to give up being angry Grievous—angry, wrathful Stir up—create, arouse

Para 28 Intrude—thrust yourself in, force your presence Not wanted—where your presence is not wanted There is elsewhere—there are plenty of places where your presence would be welcome

Para 29 Knack—aptitude, special facility Wrong thing—the least appropriate or desirable thing under the circumstances Alluding to—making a reference in their conversation to Revives—calls back to the mind Sad memories—recollections associated with sad events that have happened in the past Rouses—creates Opinion—view

Para 30 Is Men—Of Pope—*Essay on Man*

“The proper study of mankind is man”

Utmost importance—the very greatest moment Decide wisely—form a correct opinion on the subject—and this correct opinion you can only form if you have studied Man How far—to what extent In what—in connection with or in relation to what affairs or matters This is easy—that is not at all an easy thing to do To well—to select judiciously To you—to be your fellow-workers in the same field of activity Under you—and those who are to be your subordinates To put hole—the right man in the right place

Paras 31 & 32 Suspect a man—have any doubts about a man Do not him—do not engage him to work for you If you him—but if you do employ him you must no longer suspect him, for

that would be inconsistent with the maintenance of the mutual trust that should prevail between the employer and the employed Those who trust—those people who are by habit and disposition trustful Oftener—more frequently Right—they do the right thing Mistrust—are of a distrusting nature, for they often suspect when there is no reason for so doing

Para 33 Confidence should be complete—when we trust, we ought not to allow mistrust to enter, once we trust a person, we should not do so half-heartedly But not blind—but we should not trust until by observation we are convinced that the person is a proper person to be trusted [Note --The substance of these paragraphs illustrates the importance of "Knowing Men"] Merlin lost his life, &c —In the *Morte d' Arthur* Merlin is spoken of as sleeping and sighing in an old oak tree spell-bound by Vivien Tennyson in his *Idylls of the King*, (Vivien), says that Vivien induced Merlin to take shelter from a storm in a hollow oak-tree, and left him spell-bound Wise as he was—Merlin made "the fountain of love," mentioned by Bojardo in the *Orlando Innamorato* He also made the Round Table at Camelot for 150 knights, which came into the possession of King Arthur on his marriage with Queen Guinevere Imprudently—unwisely Yielding to—giving in to Appeal - request All in all—completely

Para 34 Discreet—circumspect, cautious, guarded Keep counsel—don't proclaim your plans, views and wishes Keep—Secret The mouth heart—a wise man consults his own heart and keeps his counsel to himself, a wise man will always keep his plans and intentions to himself until it is the proper time to disclose them The heart mouth—a fool will always talk about his plans and intentions, thus disregarding the advice that he should be discreet He, for instance, will talk to every one, and everywhere, about all his concerns and affairs Uttereth—speaks out indiscreetly

Para 35 Use your head—make use of your intelligence, use your mental faculty freely Consult—seek the advice of It

infallible—you must not expect your reason to be invariably right. You err—you will be less liable to go wrong

Para 36 Speech is golden—this paragraph only means that speech is, or ought to be, a very good thing, but that silence is even better—for in an unguarded moment we are apt to speak out what it would have been much better for us to have kept undisclosed

Para 37 Anything to say—anything important to make known Talking should tongue—talking should be employed for the purpose of giving utterance to noble and grave thoughts—it should be used to give verbal expression to the highest products of our mind, our lofty thoughts and brilliant ideas, and not for the mere purpose of providing exercise for our tongues Is almost success—is sure to end or result in failure, is almost sure to lead to failure Fatal to—destructive of Heat talk—the excitement and zeal of their conversation Wish unsaid—wish that they had not said Improper—irrelevant, not to the point No saying—no other purpose or object in saying To tongue—to provide exercise for their tongues [Note—The whole of this extract, including the lines that follow, is taken from Bishop Butler's "*Fifteen Sermons, preached at the chapel of the Rolls Court*"] Unrestrained volubility—unchecked tendency to talk Wantonness—want of restraint Occasion—cause Numberless—innumerable Evils—evil results or consequences Vexations—annoyances Begets—produces Resentment—the spirit of opposition Who it—whom the talk concerns Sows of—lays the foundation of Strife—quarrel Disunion—disagreement Inflames—inflates, blows out Little disgusts—small or trifling matters for offence—by talking about them If let alone—if not taken up by talkative people, if not circulated by talkative people Wear away—die out, be forgotten Of themselves—by reason of their trifling nature, by reason of their insignificance

Para 38 In assembly—in a certain concourse of men; at a certain meeting of men Held his tongue—kept quiet, refrained from talking He was a fool—he was a stupid, brainless man For words—because he did not know what to talk about.

A .tongue—a fool cannot keep quiet Solomon—see Notes
ante That words—who speaks without due deliberation and
 consideration There is more hope of—more can be expected
 from , one can look forward to more from

Para 39 To show—to display, to show off Superiority—
 excellence above them Annoy—vex Being small—being
 forced by your behaviour to feel that they are inferior to you

Para 40, Positive—certain, dogmatic, assertive However
 feel—however certain you may feel of the truth of your statement
 Memory tricks—memory deceives us in the strangest and most
 curious of ways Eyes and ears—both the senses of sight and
 hearing Prejudices—cherished opinions Secure foundation—
 firm or safe basis Lose nothing—be made to suffer no loss
 Disclaiming—disowning, disavowing To certainty—absolute
 positiveness

Para 41 In action—in the realm of action, in connection
 with the actual doing or accomplishment of things Never
 sure—do not be too certain that you have accomplished or
 will accomplish anything before you actually do so Throw
 away—allow to slide, allow to pass without availing yourself of
 it “There’s many lip”—just as a cup of tea may be spilt before
 the cup reaches the lips, though the cup is not further away from
 your lips than in your hand, so something that you may be doing
 may be so close to completion as to make you think that it is
 already achieved, but may even then be unsuccessful in the result

Para 42 Everything wait—those people who are patient
 have their wishes fulfilled in the course of time Opportunity—
 the long looked for chance Does come—arrives Seize it—take
 advantage of it and not let it slip by Wills may—does not
 seize an opportunity when it presents itself When he will—when
 he will wish to do so He nay—the opportunity will not be
 there for him to seize

Para 43 If you . go—if you don’t seize an opportunity at
 the moment it presents itself You another—the opportunity

may not present itself to you again [Note —The quotation that follows is from Wolsey's speech in Shakespeare's *Henry VIII*]
 There is men—like the waters of the ocean, the affairs of life are subject to a rise and fall, the rise being when the opportunity is present, the fall when it is past and has not been seized
 Affairs of men—concerns of life Which—refers to "tide" in the line above Taken at the flood—seized at the right moment, as the time of high water at sea Leads fortune—leads a man to greatness Omitted—but if allowed to slip by All the voyage—the whole course Is miseries—is compassed round with misfortune, is attended only with failure and unhappiness Just as a ship that does not sail out into deep water when it is high tide finds herself grounded on some shoal or reef, and so unable to go on, so a man who does not seize opportunities as they are presented to him will find himself stranded on the shoals and reefs of failure and misery Full sea—sea at high water—a moment when we have the opportunity we seek Are afloat—have we at this moment Must take—must avail ourselves Current—the opportunity When it serves—when it is present to serve our requirements Or ventures—or fail in the purpose we set out to accomplish

Para 44 Hold your will—you must seize and hold on to the opportunity when it presents itself to you, for if you do not do so some other person will benefit by the opportunity you neglected Look leap—consider all matters in connection with a scheme before you undertake it, and thus guard yourself as far as possible against the unexpected Afterwards—after you have met with failure

Para 45 Cautious—careful Over-cautious—too cautious, (or you will do nothing through fear or hesitation in acting) Will make nothing—will never prosper in life, his hesitation through the fear of making a mistake will make him keep back from action

Para 46 Neatly—tidily Must dress—cannot do without dressing Do it well—in keeping with the principle of life, that whatever you do, try to do well Not too well—do not over-do it,

do not overstep the bounds of decency, modesty and taste, don't carry your taste for dress to the verge of vulgarity Not money—we must not devote too much time to the subject of dress, nor spend too much money on it Materials—the fabrics of which our costumes are made Astonishing—surprising How dress—to what extent people judge you by the clothes you are wearing You across—you meet Mainly—principally, chiefly Many go—many are led Appearances—what you look like externally, apart from what you really are In case—in the case of your self personally To go by—to form a decision or judgment on Open the heart—make people take a liking to or dislike you Will see—will judge you by outward appearances Who you—who will seek to dive deeper and know you as you are, and not merely as you appear Untidy—wanting in neatness Yourself—your person Fair—tolerably reasonable and just Conclusion—thing to conclude

Para 47 When you are in Society—when you are mixing with other people, when you are participating in the social life of the people among whom you live Study—follow, imitate the example of Best—most polished most refined Pleasantest—most attractive Manners—ways of behaviour Manner—o e's way or mode of behaviour Much—a great deal Exaggeration—enlargement Maketh man—shows up a man in his true colours or light Figure—personality Perpetual—always enduring Something—of some importance Everything—a matter of paramount importance Gain—win over Hearts—the feelings of others—hence the estimation and good will of others Secure them—make them lasting possessions When gained—when once obtained Engage—captivate By your address—Lit by the way in which you speak to others—hence, by your manners Air—the general aspect of your behaviour Motions—gestures—hence, behaviour Soothe—please Ears—Sc of others Elegance diction—the beauty of your manner of speech And follow—and you will succeed in enlisting the good wishes of Society on your side

Cf Tennyson—*Locksley Hall*

" Soothe him with thy finer fancies,
Touch him with thy lighter thoughts "

Every ears—all people are gifted more or less with the power of observation Sound judgment—the faculty of right appreciation of the facts they see The world is a stage—the world is only a place where men and women act theatrical parts—i.e., act not as is natural to them, but as they think it would suit them to act in the scheme of Society This seems to be a reflection of Shakespeare

" All the world's a stage,
And men and women merely players "

As you like it

Players—merely actors in the drama of life Piece—play Depends upon—is dependent on, follows from Way—manner

Para 48 Of his—regarding his, concerning his They tell me—people say, so I am informed Before he is known—i.e., by his manner—before people have the occasion to know him intimately Nature of mankind—human nature Those things—the external things such as dress and manners, of which the writer has spoken in the preceding paragraphs One them—it is impossible for a person to pay too great attention to them Engage the heart—captivate one's feelings Understanding—intelligence Commonly—ordinarily Bubble—excrescence, the external and unimportant part

Para 49 Graces—in Greek mythology were three goddesses in whose gift were grace, loveliness and favour—hence, the faculty or ability to do things gracefully or elegantly Muses—the goddesses of poetry, according to ancient Greek mythology—here used for intelligence May hedge—at another man's property And why—and why is this the case Pleasantly—gracefully, elegantly Disagreeably—awkwardly Horace—the celebrated Roman lyric poet Horace was born in 65 B C He was the son of a freed man who, though of narrow means, liberally educated his son by giving him the best masters in Rome, and afterwards sending him to study at the university of the ancient world, Athens Horace

procured the notice of Virgil, who introduced him to the Emperor Augustus, with whose patronage Horace was enabled to live a life of easy circumstances. His best known works are his *Odes*, *Epodes*, *Epistles*, *Satires* and *Artis Poetica*. Horace died in 8 B.C. The God

Arts—the God of the intellectual qualities. Were powerless—could not effect anything.

SUMMARY

For success in life Tact is more important than talent. To be successful we must observe the following rules, though real tact is an innate gift and not an acquired excellence —

- (a) We should never lose a chance of giving pleasure
- (b) Because men are more easily led than driven, we should always try to guide rather than to coerce
- (c) We should try to win, and still more to deserve, the confidence of those with whom we are brought into contact
- (d) We should try to meet the wishes of others as far as we can rightly and wisely do so
- (e) We should be wary and keep cool, and not look down upon those who are less clever than ourselves
- (f) We should seldom resort to argument, for even if we are the victors we are sure to offend the opposite party
- (g) We should speak only when we have something to say, and be courteous on all occasions
- (h) We should not voluntarily make enemies for ourselves. We should always be frank and yet reserved
- (i) In all business or negotiations we should be patient, it is most important that we should not lose our temper
- (j) We should never force our presence where we are not wanted
- (k) We should always be discreet. We should not trust too readily, but when we do it should be complete
- (l) We should never try to show our superiority over others, nor be too positive in our statements, nor should we—make too sure in action

- (m) We should never let an opportunity slide
 (n) We should always dress neatly, though not extravagantly, because most people judge us by our external appearance rather than by our intrinsic merit
 (o) In society we should try to imitate and follow those who have the best and pleasantest manners, for a "pleasing figure is a perpetual letter of recommendation" (Bacon).

MODEL QUESTIONS

Q —Enumerate briefly the qualities which, according to the writer, constitute the possession of "tact"

A —See Summary

Q —What has the author to say about the study of character?

A —See paras 12 and 13 of the text

Q —Why should we avoid argument?

A —See para 14 of the text

Q —In what does the superiority of English youths over their German fellow-men consist, according to Goethe?

A —See para 25 of the text

Q —Explain in simple English —

(a) We are strange inconsistent reason (Para 13)

(b) Do not be too ready than at you (Para 21)

(c) Many people talk themselves (Para 37).

(d) There is a tide ventures (Para 43).

A —See Notes on the text

CHAPTER III.

ON MONEY MATTERS

Para 1 Economy—the practice of saving money, the art of so spending money as to exactly equate expenditure with income
 Appreciated—valued Make incomes—earn fairly good sums of money Excel us—beat us Excel thrift—are more economical than the English are What—how much Make—earn—hence the meaning is "what proportion of your earnings you will

spend " Decide—settle the question Thee's not—whether you are to be a rich man or not Quaker—the quakers were a sect of dissenters from the established religion, having tenets much resembling those of the Puritans Tells its own tale—explains itself To thrive—to prosper It is well to ask—it would be an excellent thing if we asked Ask—Sc ourselves, put ourselves the question Could It—whether it were absolutely necessary, so much so that not having it was a source of great inconvenience or even discomfort

Para 2 Apart from rich—not looking at the matter from the point of view that saving enables one to be rich Wise—prudent So for—in order to make provision for Mean—low, base, ignoble Proverb—saying When poverty. window —when poverty visits itself upon any one, those who should love him base to do so This proverb is called mean because it makes love dependent upon money Sad—a lamentable and grievous sight, a sight causing or occasioning pain In want of—without Medical attendance—the services of a doctor when overcome with sickness Rest—a holiday Change of air—a change of climate and scene To feel—to realise Industrious—hard-working Denied yourself—refused to yourself Innocent—not having any moral blame attaching to it Indulgence—gratification of a desire involving expenditure Saved them from—spared them Suffering and anxiety—want and care Economy—thrift For . money --in order to amass money only—this comes to meanness and is a characteristic quality of the miser who saves simply that he may have money Mean—base For the independence—in order to provide yourself with funds and so make you independent of other people, to prevent you from being dependent on others to supply your wants Right—the most correct thing to do And manly—and is indicative of a forcible character

Para 3 Keep accounts—keep a reckoning of income and expenditure Carefully—correctly It . while—it is of any use, that the trouble would be worth undertaking Every detail—every small item (either of income or expenditure) Keep them so—keep

your accounts in such a way How goes—how the money is spent—for what purposes the money is spent How you—what is the price and value of things to you, considering the amount of your income For instance an indulgence in a small innocent pleasure or recreation may be very cheap to a rich man so as to permit him to indulge himself in that way frequently, whilst to a poor man it may be expensive, thus prohibiting him from frequently indulging himself Knows—thoroughly understands What—how much Will extravagance—will spend beyond his means Spendthrifts—people who spend money recklessly Shutting—closing To doing—to the course of conduct they are committing themselves Face—willingly desire to experience Precipice—abyss With open—knowing all the time what he was doing, with the full knowledge of what he was doing, knowing that ruin awaited his extravagance

Para 4 Live income—do not spend more than you earn, but spend less than you earn with a margin for saving However little—however small the amount may be But things—but above every other consideration Do debt—do not make a practice of borrowing Dickens—a famous English novelist of the 18-19 centuries His writings effected many reforms, the chief being the abolition of imprisonment for debt The life long misery of the debtor's prison was painted with such pathos and tenderness in his "Little Dorrit," that the authorities were moved to abolish the evil Though Mr Micawber—though he makes his character Mr Micawber in "*David Copperfield*" says so Micawber—Mr Wilkins Micawber is a most impractical, half-clever man, a great speechifier, letter-writer, projector of bubble schemes, and though confident of success, never succeeding Having failed in everything in the old country, he migrated to Australia, and became a magistrate at Middlebay None the less—notwithstanding the character of the speaker Annual—yearly. Result—the consequence of the small saving in the course of the year And yet shilling—and yet it is only a very trifling sum of money that makes the difference

between happiness and misery, even a very small sum of money is capable of making the difference between happiness and misery

Para. 5 It is . say— it is not putting the matter too strongly, it is not overstating the matter when I say Is—amounts to Slavery—the man who borrows is the slave of the man who lends Debt is slavery in another sense also Borrowing in time becomes a habit, and a man finds that he runs into debt even involuntarily and when there is no need for him to do so Such a man becomes a slave of the habit of borrowing Who a-sorrowing—the person who is addicted to borrowing courts sorrow and misery Disagreeable—unpleasant Rags—torn clothes Contempt—derision on account of poverty Infinitely—very much But—only Can get —can earn Peek—a measure Parch it—fry it dry on the fire Live on it—eat only it Rather than owe &c -in preference to owing &c

Para 6 Cobden—Richard Cobden—effected a Reform of the Corn Laws in England after the Napoleonic wars, when the high price of food was a source of immense hardship and suffering to the poor people in the country Has classes—has always consisted of two classes of people Building—constructing Accomplishment—achievement Great works—imposing and important structures Rendered—made, operated to make By the savers —by those who have saved money Wasted resources—thrown away their money, spent their money uselessly It so—that such should be the case has been ordained by God—hence cannot be changed I were an imposter—I would be a person who claimed to be able to do what cannot be done Any class—any section of the people Advance themselves—better their condition, improve their position Improvident—thrifless

Para 7 Artemis—the Greek name of Diana She had temples in various parts of Greece where her festivals were celebrated Gives asylum—affords protection or shelter Security—safety, freedom from being seized When in it—when they go to it for protection Sanctuary—temple, sacred place Frugality—thrif. Sober-minded—the right-minded, those who think and act rightly.

Is sober-minded—can always be enjoyed by right-minded people Affording them—giving them, supplying or furnishing them or providing them Ample space—plenty of room Much ease—much comfort in life In business—in connection with business, as a pure business transaction Get—recover, get back Think themselves—consider themselves to be, look upon themselves as being Injured—much wronged Liberally—with an open heart and hand Expect it back—expect that it will be returned

Para 8 If money first—if at first your income is small Discouraged—disheartened It is turning—one's circumstances are bound to change either for the better or the worse sooner or later, a change in your circumstances will take place sooner or later, just as a lane though it do not bend for a long way will at some point take a turn This saying has passed into a proverb Easily—plentifully and without much exertion Lay up some—save some, put some by For a rainy day—for a time of misfortune or need. Turnings—bends—hence changes of direction Good ones—good luck may turn to bad just as moderate success may be followed by great success As on—as years pass by You will purse—you will have to meet an increase in expenditure

Para 9 Do not rich—do not think of making yourself rich as quickly or as soon as you can Ruskin—a famous modern critic and writer His best known work is "Modern Painters" You do picture—you are not allured or tempted by the price offered by a picture to part with it In time—presently The price—you will be able to obtain the price you demand for the picture

Para 10 Do not money—do not worry yourself about money To fortunes—to amass large amounts Anyone—everyone With industry—who is willing to work. May livelihood—may earn enough to live comfortably on Not by—not acquired by honest means That either—if one were to act properly he would not be poor The little—those are not the poor people who have only a small amount of money But much—those who have a longing or desire to have much

Para 11 Sir James Paget—a distinguished English physician of the 19th century Interesting—entertaining Addresses—speeches Statistics—figures Careers—course in life He had followed—he had watched Left profession—gave up the profession of medicine, gave up practising as a doctor Came into fortunes—inherited money from relatives Attained success—were fairly successful in their profession, some of them being very successful indeed Entirely failed—were total failures Broke intemperance—were unable by reason of excessive drinking to stand the wear and tear of a professional man's life. Dissipation—debauchery Causes—forces bringing about their failure Apparently—seemingly Beyond control—over which they had no power Rest assured—take it for granted In other life—in other professions or vocations If you used—if you make yourself serviceable to others, others will employ your services etc, the services you can render will be in demand

Para 12 About—on the score of Real life—the supplying of his actual needs of life Nature little—very little is really required to supply the actual needs of life Of, the saying “Man wants but little here below” Gives much—bestows her blessings with a liberal hand Luxuries—all wants beyond those requisite for life and comfort Are . expensive—are very costly, cost much to indulge oneself in Franklin—a well-known American writer He rose in life from being a mere Newspaper boy Said—has remarked What vice—the amount of money required for a person to indulge himself in one vicious habit Would children—would be enough to pay the expenses for bringing up and educating two children

Para 13 Duke of Wellington—Arthur Wellesley, Duke of Wellington, was a distinguished soldier and a statesman, though Buckle doubts his ability as a ruler After serving in India, during his brother's administration as Governor-General, in the Southern Indian wars, Wellington saw action in the Peninsular war and finally led the British arms to victory against Napoleon at Waterloo (1815),

After closing his military career, Wellington was appointed Prime Minister of England. Wisely—sagaciously. High security—whenever a high rate of interest is demanded, one may rest assured that the security against which the loan is advanced is not trust-worthy or safe.

Para 14 Do not basket—because by overcrowding the basket with eggs you will most likely break a good number of them. However advised—however much you may be able to rely on the advice given you. Looked into—enquired into, examined. To upset—to set wrong. Calculations—your reckonings. All that right—a sensible business man cannot expect more than to be right in the majority of cases—or to be right as a rule. In years—when we are very young. Also twenty-two—when placed side by side. An arithmetical expression—a mathematical expression, stating an abstract truth. In the life—when we are dealing with the concrete facts of existence. A delusion—a false conviction, a snare. Injudicious—unwise. Application—to the facts of actual life. The lesson—the mathematical proposition that two added to two make four. Wrecked—ruined. Promising career—life that seemed to have a bright prospect before it.

Para. 15 Take quietly—don't allow yourself to get excited, always remain cool and composed. Lord Brougham—was a famous English lawyer and statesman. He rose to be Lord Chancellor of England. It has been said of him that he had a prodigious memory, so that he was never required to read a book a second time. Still—without moving. A blur—a most indistinct and smudged figure.

Para 16 Bagehot—Walter Bagehot, a writer on literature and politics. His best known works are his "*Literary Essays*," "*Lombard Street*," "*Physics and Politics*," "*The English Constitution*" &c

Para 17 In one sense—in what sense, the author goes on to explain in the passage that follows. A man of business—a business man—a man who has some business or other to do. Whether

. no whether he wishes to be a business man or not Duties to perform—duties which we have to attend to A . manage—we have for instance to look after our domestic affairs Regulate—control Small matters—trifling or trivial affairs Large ones—more important ones

Para 18 Success—advancement Business—[Note —This word though with the form of an abstract noun from busy, has never the meaning of state of being busy, busy-ness] A matter or affair that engages a person's time, care and attention Happly—Sc for us , fortunately for us Depends—rests Common sense—the sense with which mankind are invested Genius—great mental or intellectual ability , exceptional mental brilliance Keep your shop—look after your shop (business) Will you—will provide you with a livelihood Xenophon—a famous Athenian, b c u c 440 B C , was a pupil of Socrates, whose life he saved at Delium , he was a general under Cyrus, and has immortalised the famous *retial* of the 10,000 Greek auxiliaries after Cyrus' defeat and death at Cunaxa Among his other well-known works are (1) *Oyi opædia*, intended to be a treatise on government, (2) *Anabasis*, (3) *Memorialeilia*, &c To

effect—which teaches the same lesson , which has the same purport or meaning Fine—excellent Supposed--believed About subjects—e g , horses, &c Soonest—quickest “ His master's eye ”—the personal supervision of its master , his master's looking after it

Para. 19 To cultivate ~to develop, to train oneself to Eminent—distinguished Assured me—told me seriously Cases—individual instances Good—great High—noble , lofty Most frequent cause—the cause in largest number of cases Dillitory—lazy and irregular , the act of delaying over the doing of anything , not prompt Unpunctual—behind time in their work Work cordially—get on smoothly and in a friendly spirit Obstinate—headstrong , stubborn Small things—trifling matters , trivial matters [In this passage the author explains what he means by being unbusinesslike]

Para 20 Small great—alike or both in the conduct of trivial concerns and in that of important ones Order—regularity Method—a fixed manner of acting Right place—to do the proper thing in the proper place *i e*, where and when it is wanted Golden rule—most excellent principle A trouble—the taking of a little pains Putting away—getting things out of your mind, so that they do not arrest your attention When you them—when you have no longer any concern with them. Want again—again have need to devote yourself to them

Para 21 Disorder—want of order, confused order of things Xenophon—see note *ante* Seems .like—appears to me to resemble Husbandman—agriculturist, cultivator Granary—storehouse for grain Together—mixed up together, without sorting out the different kinds of grain into separate heap Wheaten bread—bread made from wheat Pea-soup—soup made from peas Abstract them—take them out Grain by grain—one grain at a time Separately laid up—stored up in separate heaps

Para 22 Quotes—mentions, brings forward In illustration—by way of giving another example to thoroughly explain his meaning For—because, as a matter of fact When sea—when providence causes a storm to rage in the sea To seek for—to look for Wanting—needed but not to hand Hand out—give out Difficult to use—difficult to bring into use The negligent—those who have not taken the care to have all things ready as they should have done Forbear—desist. Very well content—thoroughly or quite satisfied Quite properly—in a proper manner, as they should do In place—where it ought rightly to be

Para 23 Not all course—not every one of them without exception From Aristotle Carlyle—from the days of ancient Greece when Aristotle flourished down to our own times, the age of Carlyle Aristotle—see note *ante* Carlyle—a distinguished English historian, philosopher and literary man of the nineteenth century He is best known for his book on '*Heroes*,' his *Sartor Resartus* and *Histories of Frederick the Great and the French Revolution* Decried

—cried down, spoken disparagingly of Engaged in—who devote themselves, who have for their occupation Trade themselves—the very institutions of trade and commerce themselves Trade, means inland mercantile dealings, commerce has reference to the mercantile dealings of one country with another Plato—see note ante Excluded—kept out From citizenship—from the right of being a citizen of the state, from being invested with the rights and privileges possessed by recognised citizen of the state Republic—a work of Plato's in which he stated what he considered to be the conditions and needs of an ideal state The book is written in the form of a dialogue, its most important and interesting portion being the discussion on Education Mean—of a base nature Left to—left to be the occupation of Engage—take part Necessarily—under the necessities of the case Occupations—business in life, vocation Grievous—very sad, lamentable Influence—effect Character—Set of those who engage in it Injurious—harmful Incompatible—not consistent, unable to exist together Give—devote Spare time—the time they can save from their business Pursuits—occupations (other than business) Illustrations—examples From literature—from the lives of men who have become famous as scientists and as literary men Grote—the author of a very full history of Greece Keble—a well known religious poet Music—harmony—here enlightenment and culture. Through .mart—through the noisy hums of trade and commerce

Para 24 Objected vehemently—decried very loudly Principle—rule Buying market—buying things where they can be had cheapest and selling them where they will command the highest price Suggests—offers the remark Some manner—some way which he does not indicate or explain Fix—settle, all over the commercial world, once for all Minimum—lowest Cotton prices—prices for cotton goods We care not—we do not desire The present—the time being Under-sell—sell at a lower price Brothers—the reference is to the tie of humanity Equal-sell—sell at the same price as they do Impracticable—unable to be

accomplished by any practical means Unsound--wrong. Assumes
 --takes it for granted Rule followed--suggestion were adopted
 Unable on--not able to spare the amount of money that
 has been fixed on as their price Afford less--do with less,
 satisfy our wants with less Would have us--would wish us to.
 Extent--degree To extent--so far Deprive--take away.
 The commerce--the essential and necessary fact of commerce,
 the very idea on which commerce rests Produce cheaply--make
 or grow at a small cost and therefore sell at a low price Exchange
 for--return for Want most--most require The trade--the
 rule which must prevail in trade, the rule on which trade must
 depend Best for all--the most suitable for all, that which
 benefits every one most Require--wish Any course--the
 adoption of any other principle Approximate to--be like, would
 amount to Useless proceeding--unnecessary and profitless act
 Carrying Newcastle--Newcastle is a great coaling district in
 the North of England--hence it would be a most useless thing to
 do to carry coals to that district from a part where it was not pro-
 duced The writer means that unless you sell to those who want
 your goods you will be acting as uselessly as the man who carries
 coal to Newcastle

Para 25 Greatest and happiest--those who have earned the
 highest distinction and been most happy in their lives Words-
 worth--a distinguished poet of the Lake School He lived for many
 years at Grasmere in the Lake District of Cumberland. Best known
 for his shorter poems He was Tennyson's predecessor in the office
 of *Poet Laureate* of England 30 s a week--an allowance to them-
 selves for living on equivalent to Rs 22 8 as. per week Periods--
 times, parts Of his life--that he experienced in his life

Para 26 Lot--fate in this world Association and affection--
 connection, remembrance and love Homely spot--some humble
 place which is your home Some sweet face--the face of some
 one whom you love tenderly, face of some one whom love has made
 sweet or gladdening to you. The whole you--as delightful as

he possession of the whole world would be to you , the only thing in earth that you love For a similar idea the student is recommended to read Wordsworth's ' *Reverie of Poor Susan* '

" A neat little cottage, a nest like a dove's

The one only dwelling on earth that she loves "

Kingdoms world—wealth and prosperity in this life Beg-
gars—those in humble positions in life The Heaven—the bliss
of the life to come

Para 27 Astonishing—surprising Even if—though We
go—we may not be able to go So far—to the length To say
with—of endorsing Mahomed's saying Sheepfolds—places where
sheep are tied—hence humble dwellings God sheepfolds—God
has always chosen his prophets from among those in a humble posi-
tion in life

Para. 28 Common error—a mistake very widely made , a
mistake which the majority of people make Exaggerate—extend
beyond its right limits What us—what power money invests
us with , the degree of power the possession of money enables us to
exercise

Para 29 Is it food—does the quality and wholesomeness
of our food depend on money , does the possession of wealth make
much difference in the quality and wholesomeness of the food that
we eat

Para 30. Live like one—eat the food that ordinary people
eat Wishes to be one—wishes to enjoy good health, he must
live in the matter of the food he eats like a poor man would Can
we for—can we eat that would be more palatable and wholesome
Breakfast—the first meal of the day —it breaks the fast of night,
hence its name Herring—a kind of fish Is—can be Much
better—much more wholesome Plain—simple , not consisting of
many highly flavoured dishes With appetite—with a hunger
to enjoy the food Lord Mayor's feast—a formal banquet given by
the Lord Mayor of London on his election to office The Lord Mayor
is the Chief Magistrate of the city or Corporation of London He is

always selected from the mercantile class This banquet is generally a very magnificent affair Wholesomest—most nourishing Comparatively little—a small amount when compared with the price of other articles While they season—so long as the proper time for them lasts Out of season—when it is not the proper time of the year to eat them Little flavour—little relish An feast—for wholesomeness, an egg provides as much nourishment as all the courses at a banquet would do Sometimes better—when the constitution requires something light and easy to digest.

Para 31 Must indeed—must in fact be very poor As read—as many books as he is able to read For a song—for a mere trifle, very cheap

Para 32 Will money buy—can the following be bought for a mere money payment, can the blessings of the mind be had for a mere money price Beauty—*Of*, Keats' opening line of the *Endymion*—

“A thing of beauty is a joy for ever”

Happy home—a life of happiness at home

Para 33 Was rich—was very rich indeed Died of hunger—was so poor that he died of starvation Even now—even in the days of Confucius Mourn him—lament his loss This quotation is intended to show that money cannot buy love, though the poorest may be loved

Para 34 The proverb—there is a proverb in the Burmese language or among the people of Burma Thoughts of his heart—the nobility of a man's sentiments and the depth of his affections Are—constitute Wealth—highest source of delight

Para 35 Above all—most important of all, observe for yourself Can happiness—does the possession of wealth bring happiness with it Look see—look all round you and see for yourself What distress—you will everywhere see the wealthy involved in some trouble or anxiety What misery—you will everywhere see the rich unhappy Pageantry and show—display

magnificence The woe—the polishing of their misery so that externally it presents an attractive aspect

Para 36 Great fortune—immense wealth Are themselves—are so entirely wrapped up in their worldly concerns that they have not even the time to get to know themselves In—engaged in Puzzle—the whirl Health—welfare Mind or body—mental or bodily or corporeal

Para 37 Fetters—chains, things that confirm and encumber one Even if they . gold—*Of Tennyson's Locksley Hall*

“Every door is barred with gold, and opens but to golden keys
Even though they be the fetters of wealth and business Is anxiety—causes much anxiety, occasions much care It—the state or condition of being wealthy Cares—anxieties, worries, troubles. They are money—they become mean instead of using their money in an useful and noble way, so that their money commands their actions instead of their being able to command the use to which their money is to be put Not only the care—not only the cause of anxiety to Torment—the thing that torments or worries them

Para 38 Ruined—shipwrecked By—So the possession of On the whole—taking into account all the circumstances More matters—are more concerned over their monetary or financial affairs To none .. happiness—none but wise people can be happy as well as rich—this is because only the wise will know how to use their money properly Too eager—over desirous Be—remain—because of the anxiety his longing will always cause him. Much happier—a much happier state or condition of existence. Warwick Castle—an ancient castle in Warwickshire, believed to be a very magnificent dwelling [The student is recommended to read the remarks on Warwick Castle in his “England” (Peeps at many Lands)] To . act—to be filled with wonder at the sight of its magnificence and splendour Have . . .at—to be satiated with sights of magnificence and splendour, to be given up to envy.

Para 39 To enjoy them—if you want to derive enjoyment from the possession of wealth don't make the acquiring of

wealth your only concern in life Enough—sufficiency, the possession of an amount sufficient for you wants Will carry you—will be a source of happiness to you, will secure happiness for you More

carry—if you have more wealth than is enough for you, it will be as a load, or burden to you I camel—I have not the wealth to enable me to ride on a camel But am trammel—but I enjoy immunity from every kind of influence that might be oppressive to me Load—the burden of excessive wealth Trammel—the limitations imposed upon one's freedom by the possession of immense riches To . lord—I am not a ruler of men Monarch's word—king's command. I think morrow—I do not trouble myself with thinking of the future Recall—bring back to mind, remember The sorrow—the suffering I have endured in the past Breathe --poetic way of expressing 'live' Exempt from—enjoying immunity or freedom from Strife—contention Moves—proceeds, progresses, passes Tranquill—peaceful

Para 40 Miserable—wretched, undesirable State--frame To wish for—to long for, to desire to possess To fear—to have to trouble and worry oneself about If poor—the reason is given in the three lines that follow For—because Whose bows—who is loaded with a burden of lumps of gold Bearest—takest, carriest They riches—your wealth which is a burden to you But a journey—like the ass only a journey—i.e., only during the journey of life And thee—and you are deprived of all your wealth by death Why cares—why do we spend our lives worrying and troubling about To lay years—to pile up a fortune for our old age Can these—can money Tortured by disease—wracked by the torture and pain of sickness Cheer—bring comfort to Sick hearts—bodies overcome by illness Purchase ease—buy freedom from pain and misery for us Prolong breath—lengthen our appointed life for even a very short space of time Calm—bring peace of mind Troubled—when we are anxious about the safety or salvation of our departing souls Hour of death—time of death.

Para. 41 **Wealth** **avarice**—the possession of wealth creates in us a tendency to wish to have more and more of it—the possession of wealth makes us greedy for wealth **Oliver Wendell Holmes**—a humorous American writer, author of “Table Talk,” “The Autocrat of the Breakfast Table” &c **Wittily**—humorously **Puts it**—states it **Care not**—have not a great longing to possess **Gold or land**—wealth in the form either of gold or of landed property **Give me**—let me be the possessor of **Mortgage**—money but on the security of real property *i.e.*, lands or houses **Good**—safe **Bank stock**—money invested in Bank shares **Note of hand**—a note written by a debtor promising to pay the creditor on demand **Trifling**—of comparatively small value **Fortune**—here personified, the goddess Fortune **Spend**—require to meet my needs

Para 42 **Wanteth**—requires, stands in need of **Covetous**—avaricious **All**—everything The meaning is that though a poor man stands in need of many things which he cannot get, yet his needs have a limit, a rich man if he be avaricious, though he has all he practically requires, wants everything in the world and so his wants are unlimited This being so it is easy to see that so far as contentment goes he is worse off than the poor man **Oh**—an exclamation expressive of regret **Boundless**—unlimited It is a matter of regret that our small bodies for which such a little suffices should desire to have so much when urged on by *avarice*

Para 43 **Satirically**—in the spirit of sarcasm or irony **Observed**—remarked **There would** **oil**—the reference is to Jesus Christ's parable which tells of a traveller from Jerusalem to Jericho “who fell among thieves who wounded him, stripped him of his raiment, and left him lying upon the road Several Jews including a priest (Levite) passed by and rendered no assistance to their countryman Finally a despised Samaritan passed, picked up the fallen man, “poured oil and wine into his wounds, sat him upon his own beast and took him to an inn” where he paid he host two-pence and asked him to look after the man till his return The author's meaning is that many people would do charitable deeds if the doing of them did not involve personal inconvenience and expense

Para 44 Continual—incessant Restless—unceasing, ever-busy Search fortune—hunting after wealth, pursuit of wealth Takes up—occupies Nobler things—loftier aims and aspirations To observe—to follow Is only good—is only desirable So far as—to the extent that If life—it enables us to enjoy life better, it provides us with the means of enjoying life Not wealth—wealth is not good if the whole object of our lives is to be to accumulate wealth The scholar's bride—the companion of the man who leads a studious life, the man who leads a studious life is always poor Well spare—do without Mule and panniers—the outward signs of those who are rich in the worldly sense of the word Winged chariot—a chariot or car borne along on wings—here means intellectual wealth The mule and panniers stand for worldly wealth and the author means to say that such wealth is inferior to intellectual wealth which is represented by the winged chariot Poverty is the lot of the scholar but he can do without gold because he possesses the wealth of intellect

Para 45 Our money—the very terms in which we speak of money Are significant—are full of meaning Making money—the ordinary mode of expression for becoming rich Made of money—possessing a great stock of money Enjoying money—deriving happiness from the possession of money Rarely—seldom Make—accumulate, earn For themselves—for their personal enjoyment He—a person Cannot tell—does not know Gather them—derive the enjoyment that wealth is capable of affording

Para 46 Banquet—a grand and formal feast This is the title of one of Xenophon's writings Charmides—a Greek philosopher. Maintains—holds, advances the proposition Better—a more desirable state of existence, better condition of life

Para 47 Acknowledged—admitted Feel secure—to have a feeling of safety Distrusted—mistrusted, looked upon with suspicion. In this city—in Athens I was afraid—I was in a perpetual state of fear In place—firstly Break into—force their way into by breaking open the locks, &c Seize . money—rob me of

the money I possessed Do harm—inflit upon me some personal injury Can sleep—I can sleep in peace because I have no fears to torment me Called upon parish—required to perform any public functions Suspected—mistrusted I am at liberty to—I am free to At pleasure—according to my wish or desire Reproached—blamed, censured Associating—mixing, keeping the company of Socrates—a Greek philosopher, who was sentenced to death on a charge of corrupting the morals of the Athenian youths Low—base, mean In the early days of Greece, the cultivation of philosophy was considered as a degrading profession I friends associate with whomsoever I choose Pays me—takes any notice of me Consolated—comforted With something—now I have nothing to lose but everything to get and the prospect of getting something cheers and comforts me

Para 48 Great truth—very much of truth Said—observed But truth—but his view did not state the truth completely Had dinner—had just partaken of an excellent meal and so could not thoroughly realise what the want of one for lack of funds meant Enlivened—made bright and cheerful

Para 49 Cynically—bitterly Suggested—advanced the view Queen of Sheba—the name of a queen in ancient times who paid a visit to the court of Solomon which was considered to be the most splendid in those days God appeared to Solomon in a dream and asked him what boon he desired Solomon asked for Wisdom God granted his request and in addition gave him Riches and a long life [Note—Of the author's proposition that only a wise person can enjoy wealth] So far—the queen of Sheba ruled in Arabia, the journey in those days would have been a particularly long and tedious one To Solomon—to hear Solomon state his wise sayings It is believed that in reality the queen came to see the magnificence of Solomon's Court If rich—she was attracted by the reports of the magnificence and splendour of his court to undertake the journey necessary to pay him a visit

Para 50. If wisely used—if employed to good purpose. Money ... much—money is capable of producing very good results—money

may effect a great deal Gold—money Power—something that is capable of effecting great things Witty—humourous Is sovereigns—is the power that is capable of effecting the highest results Gives us—provides us with Acquiring—getting We wish—we desire Are enjoyable—are the means or source of pleasure Money them—they can be acquired or brought with money Leisure—freedom from care and trouble Advantage—something worth having Enables—empowers To it—to avail ourselves of it Seeing the world—travelling Pay journeys—pay the expenses of our journeys undertaken for the sake of enlightenment Help—assist To distress—to relieve the miseries of those who are in trouble Privilege—something we may count upon as particularly appertaining to our class as men

Para 51 Keep heart—remember or think of the benefits that wealth can confer but do not make the accumulation of wealth the object of your life

Para 52 Is the man—is distinguished as being the person, is characterised as being the person For sake—for the mere love of having or possessing money Carries—takes Economy—thrift To excess—beyond its proper bounds or limits Covetous—avaricious Machine—automaton One life—the one thing that we have to learn in life To learn—to acquaint ourselves with Keep cares—not to allow ourselves to be worried by trifling and insignificant worries Love of money—See for its own sake Meanest—lowest basest

Para 53 The great thing—the most important thing Use—make use of Wisely—prudently Scattereth—spreads abroad—spends wisely Yet increaseth—and in spite of the spending (wisely) the fund of money increases Withholdeth—saves, hoardes (unwisely) Meet—proper But poverty—but such hoarding operates to bring about poverty—because the unwisely accumulated wealth (e.g. that of a miser) cannot be utilised to any good purpose

Para 54 Well-known—widely known, known to many people Epitaph—inscription on a tomb On—on the tomb of What have

—what we spent on a good purpose we have received a return for and so may be regarded as still having We had—we may be considered as having at one time possessed Left—Sc behind after our death We lost—we ourselves could not make any use of good, bad or indifferent The meaning of these lines is directed against hoarding (see para 45 of this chapter where the same idea is put in other words) Version—mode of putting or stating it I saved—accumulated during life I had—I once possessed I gave have—I have received some recompense for what I gave away to others and hence may be regarded as possessing the same still Skull—the head, Lit the bony part of the head deprived of its fleshy covering Dead—deceased, departed Baxster—Richard Baxter, Divine 1615--1691 Retains—keeps Print—impression Lavish—generous to an extent beyond your means That—that person—hence 'he' Yet nothing—because he does not employ his wealth to any good purpose Maketh poor—by injudicious expenditure Hath riches—possesses great wealth Pity—compassion Unto—to Pay again—give back to him again in some form or other

Para 55 Advice—counsel The man—the prodigal son Considered—deemed, regarded As application—as being applicable to every single person Remember—think of Children—descendants Your own—what you earn by your own individual efforts Is indeed—is in fact You ancestors—you have received from your parents Does alone—you children are as much entitled to participate in it as yourself [Note—This is the principle on which is based the Law of the Joint Hindu Family, according to which, the son, from the moment of his birth acquires a vested interest in the ancestral family property—[Note not in the self-acquired property of his parent] Alone—solely

Para 56 Who have money—who possess money accumulated by their forefathers Are like parable—are like those servants to whom the rich man (spoken of in the Bible) entrusted his talents to make use of in trade and to return him their gains One of the

servants tied up his talent in a napkin and buried it under the ground When he was reprimanded for not being able to give an account of it he called his master a most "unkind" master To for it—to give an account of the manner in which we spent the money, to account for the manner in which we used the money. It us—we have been given the money to expend in certain definite ways and no others A trust is a legal conception, meaning that a certain sum of money is given into the possession of one person for him to expend for the benefit of another in the manner prescribed by the author of the trust Nothing—not a thing To of—over which we may be elated—because its possession involves responsibilities which are very heavy and far-reaching

Para 57 Charge them—command them Be not high-minded—be not over-proud or elated by reason of the fact of their possessing wealth Trust in—put faith in, depend upon Uncertain riches—wealth which may or may not endure Living God—the eternal spirit—*Of Tennyson*

"The God that ever lives and loves

One God, one law one element

And one far-off Divine event

To which the whole creation moves '

Richly—in plenty, in a plentiful quantity To enjoy—to be made happy by the enjoyment of

Para 58 That they—command them that they &c Do good—employ to good purpose, put to a good use That works—that they do a large number of charitable deeds which will do good to others Ready distribute—willing to divide their wealth with others Willing communicate—ready to divide their worldly possessions with those who need their assistance

Para 59 Laying up themselves—securing or winning for themselves—by their deeds or acts of charity Foundation—basis Against come—to be of use to them in the time to come 'ie, in the future Lay hold on—become entitled to Eternal life—everlasting life in the world to come

Para 60 Not money—not the bare fact of the possession of money The love of money—the desire to possess money for its own sake Bible—the sacred Book of the Christian faith Tells us—points out to us Root of all evil—the basis of all harm and wrong in this world If them—if your worldly wealth increases don't allow yourself to get to love money for its own sake Sermon on the mount—the sermon delivered by Jesus Christ on the mountain to his disciples and other hearers detailing the ten "Blessings" Reason—explanation The given—it is because the possession of wealth begets avarice that its accumulation is depreciated

Para 61 Lay not up—do not pile or heap up Treasures—wealth Upon earth—on this world Where corrupt—where those treasures are liable to be injured or damaged by insects or rust Where steal—and where they are liable to be stolen by thieves

Para 62 Lay up—store Treasure in heaven—the record in heaven of having done good deeds in this world Where corrupt—where there are no injuring or damaging influences And steal—and where record of your good deeds is not liable to be stolen by others Your treasure is—that which you value most is stored Heart—all your value and love most [Note—Paras 61 and 62 are taken verbatim from Christ's Sermon on the mount St Matthew Ch V]]

The meaning of the 2 paragraphs is that we should not be entirely wrapped up in the affairs of this world which are only transitory, but we should give all our attention to the doing of such acts as are calculated to secure own spiritual benefit in the life to come

SUMMARY

We ought to be thrifty We should dress and live well but not above our means We can be happy without being wealthy As a matter of fact, wealth, far from being a source of happiness, is a cause of anxiety and embarrassment It is only a wise man that can derive happiness from the possession of wealth Business and

intellectual culture are not necessarily antagonistic because some of the best known scientists and literary men have been also men of business. We should not strive to make money for money's sake for we shall in that case only be making our lives miserable, and further we do not need much for the actual wants of life. Economy for the mere sake of money is mean, but economy for the sake of independence is right and manly.

Some rules on which we ought to base our conduct —

- (1) We should always keep accounts and keep them carefully
- (2) We should always live within our income, because debt is tantamount to slavery
- (3) We should never be in a hurry to become rich
- (4) We should not make ourselves anxious about money
- (5) We should always take things quietly
- (6) We should always cultivate business-like habits

MODEL QUESTIONS

1 Summarise the reason's for Carlyle's view that we should not buy in the cheapest and sell in the dearest market. What alternative would he suggest?

2 Explain how "gold is a power"

3 Show how it is not money, but the love of money that is the root of all evil

4 Explain the allusions in the following passages —

- | | | |
|--------------------------|-------------|------------|
| (a) It has been | and the oil | (Para 43) |
| (b) South has somewhat | so rich | (Para 49) |
| (c) Those who have money | parable | (Para 56). |

5 Explain in simple English —

- | | | |
|--------------------------|-----------------|------------|
| (a) Economy for the sake | manly | (Para 2) |
| (b) The building of all | and idle | (Para 6) |
| (c) The king of Persia | master's eye | (Para 18) |
| (d) By far the most | unbusiness-like | (Para. 19) |
| (e) Can wealth give | woe | (Para 35). |
| (f) Why lose we life | death | (Para 40). |

CHAPTER IV. RECREATION.

Para 1 All play—constant application without any recreation Dull—thick-headed, wanting in brightness and sharpness of intellect Indoor—sedentary Tend—have the effect Delicate—sickly Games—outdoor sports By no means—not in any way Loss—waste Important—essential Developing—causing the growth of The upper part—the portion of the body above the waist Avocations—callings Contract—cause to shrink Expand—develop

Para 2 Games—out-door sports Keep health—keep a man healthy Spirit—energy How with—how to pull along with, how to get on agreeably with To give trifles—to give in to others on trifling or unimportant points, to yield in unimportant matters To play fairly—not to take an undue advantage over others in the course of a game Push—carry

Para 3 They health—they give a tone to our moral nature as well as to our physical health Daring—audacity and courage Self-command—control over himself Good-humour—a pleasant disposition, an attitude not to take offence hastily Qualities—attributes Which books—which no amount of book reading can impart No give—cannot be derived from the mere imparting of knowledge Truly said—has very correctly and properly remarked The battle Eton—the qualities which were required to win the battle of Waterloo were developed in youth on the playgrounds of the public school at Eton Lessons—things learned In the playground—whilst engaged in playing Only—but we must take care Recreation—diversion Business—principal concern

Para 4 Regards—respects Importance—value Physiological authorities—people entitled to speak with authority on subjects connected with the science of physiology Physiology is the science which concerns the formation and functions of the human body Admirable—excellent Chief—principal Constituent .

recreation—the elements that go to make up the characteristic qualities of recreation Besides this—over and above this Exercise—exert Influence—power Without—Sc offering Inducement—allurement Common interest—the sameness or unity of interest In money—connected with money Low motive—inducement of a base nature They bring together—they make boys and men co-operate in their work, they operate to make people help each other in doing the work they have to do Colleagues—fellow-workers Good causes—good objects or aims Fairly—honestly With others—smoothly and in a friendly spirit with others Best powers—most potent means Condition—walk, sphere Custom—by habit—it being habitual to be fair at games If nature—even if it be not the essence of them to teach fairness Fairness—honesty, straightforwardness Foul play—unfair conduct in the course of a game Sharp—keen Consent of all—the common opinion of everyone Competition—contest, rivalry Disgraceful—shameful Have a habit—have developed a habit, have made it their customary practice Playing fair—being just and honest towards the opposite party whilst playing their games Will be ready—will be all the more forward To fair—to deal justly with others when it comes to the affairs of life High standard—lofty conception Honesty—fairness Recreations—sports, games, pass times Help—conduce Despise—look down upon Things—actions, acts Which law—which it is not illegal to do but which a lofty conception of honesty and fairness will prevent one from doing though the doing of the act may not be prohibited by the law I think—I am of opinion Look for—seek, try to find Characteristics—distinguishing traits or features May be found in—can be discovered in, can be had in Active recreations—out-door sport requiring or calling for the activity of the body Utility—usefulness Chiefly depends—principally rests They all—all active out-door sports One or more—one at least if not more than one Uncertainties—chances of the game which cannot be definitely predicted until the game itself is over Wonders—unexpected happenings—wonderful

performances by individuals or parties Opportunities—chances
 Exercise of skill—display of dexterity or cleverness Something—
 some kind of activity Different from—of a character differing
 from, of a nature different from Regular work—the usual or
 ordinary kind of work Appropriateness—fitness Three things
 —three characteristics Seems to be—appears to be Especially
 —particularly Provide—afford, supply Pleasant changes—
 changes that give pleasure, a difference of occupation that is a
 source of pleasure Are contrast—afford a marked change or
 difference Ordinary—usual Of lives—of the lives of most
 men who have to earn their livelihood Give opportunity—afford
 a chance Exercise—bringing into use Powers—skill, abilities
 Good dispositions—kindly feelings towards others Too used
 —very little required, whose exercise not being much called for
 Daily life—ordinary vocations of ordinary life Feeble—weak-
 ened Lost—entirely destroyed for want of cultivation

Para 5 Royal Society—(of London)—a society incorporated
 by Charles II in 1622-3, under the title of “The President, Council,
 and Fellows of the Royal Society for promoting Natural Knowledge”
 From the time of the charter being granted, the business of the
 society assumed much importance, and 1664 Mr Hooke was appoint-
 ed Curator with a salary of £ 80 a year The first number of the
 “Philosophical transactions,” as the work which the society pub-
 lished was called, appeared in March, 1665 Originally the council
 met at Gresham House, and continued to prosper till about 1673,
 when it fell off in numbers At that time, in order to encourage the
 society, lectures illustrated by experiments were given In pursu-
 ance of this plan, the first lecture was delivered by Sir William
 Petty, in 1674 At present every candidate for admission into the
 society must be recommended by a certificate in writing signed by
 six or more fellows, of whom three at least must certify that the
 recommendation is from personal knowledge Rede Lecture -lec-
 ture founded by a certain Mr Rede In work—in work requir-
 ing the exercise of the muscles Weariness—fatigue Are with
 —all know very well by personal experience In which—in

bringing which about, in effecting which Have share—have little or nothing to do, play a very insignificant if any part Work—activity, exertion Accompanied by—attended with Chemical change—alteration in the substance composing the brain or muscle In details—in minor points or respects from each other. Same order—same kind

Para 6 Adequate stream—plentiful supply Made pure—rendered pure, i.e., free from all foreign substances which act as impurities Efficient—beneficial, producing good results Co-operation—acting together Organs of low degree—elementary or simple organs of the body Necessary—absolutely requisite Life—existence in a healthy state Working capital—bodily or muscular energy and activity Rapidly renewed—quickly renovated Harmful products—injurious productions Rapidly away—quickly removed from the system Is brain—the brain also requires some sort of process resembling that which goes on in the body to keep it a healthy condition Struggle for existence—competition in life which is now-a-days pushed to its extreme limits Brought to the front—made prominent or conspicuous A brain—a type of intellect Ever outrun—always prepared to beat, always prepared to out-beat More humble—less keen or sharp or brilliant. Helpmates—associates, fellow-workers Economy—the securing of results by the smallest expenditure of energy and hence by the production of the least amount of fatigue Period—time Effective—of the best quality Weariness tell—fatigue begins to set in Bounded—surrounded, enclosed By limits—within a very small compass The meaning is that the amount of earnest or downright work one can do before he begins to feel tired or wearied is very small Laid you—spoken to you about, represented to you Sound way—the most proficient manner Extend those limits—to enlarge those bounds, to make the quantity of work capable of being done greater More agile—more active, more keen Humbler helpmates—the duller brains with whom the brighter ones have to co-operate Efficient—of a better or higher kind Co-operation—help in working

together Defer—delay Onset of weariness—the time when fatigue begins to set in. If the brighter intellects are more efficiently assisted by those that are less bright, the amount of work that can be done without feeling fatigue will be increased

Para 7 Hunting, shooting—the difference between the two is that in the former species of sport the game is pursued till by reason of exhaustion it falls a prey to the pursuers, whilst in the latter there is no pursuit but the gun is used to shoot the prey as soon as opportunity offers itself Common language—the language used in ordinary conversation, the meaning attaching to words in ordinary conversation Monopolise the term sport—constitute the only kinds of recreation comprised within the meaning of the word sport Do not rod—do not go in for hunting, shooting or fishing Hounds are a species of dogs used in hunting for pursuing game by scent Rod—the fishing rod Still fascination—still feel what a charm these forms of exercise and recreation have on us Inherited it—acquired this love for out-door sport Ancestors—forefathers To a great extent—for the most part By—by means of hunting, which form of sport supplied them with their food For—for the pleasure derivable from Looked forward to it—contemplate it as being Next—the life beyond the grave Ossian—a Gaelic poet. Rushes—careers wildly Disturb repose—break their sleep or rest They youth—they still love hunting, the sport they delighted in when they were young And joy—and their spirits ascend joyfully up to heaven in the hope that they will be able to indulge themselves in that sport even there

Para 8 As civilization progresses—as the world becomes more and more enlightened Shrink—move back—hence be reluctant More and more—to a greater and greater degree From life—from killing animate objects, from killing animals having life. For sport—for the mere sake of providing amusement or recreation for ourselves Realise—understand, appreciate the fact. That found—that animals are more interesting or provide greater interest Better ways exercise—other and less cruel modes of amusing ourselves and exercising our limbs

Para 9 Our water—how much we are indebted for our health to pure water, how much our health depends on the fact of our drinking pure water Yet air—yet our breathing fresh air is as important a requisite for the enjoyment of good health Permeates—spreads itself out through, fills All our body—the whole of our frame Bathes—envelopes washes Medium—substance Delicate—refined That presence—that we do not even perceive that we are surrounded by an envelope of air or atmosphere So strong—it is so powerful Wafts—brings to us, carries to us Odours—sweet, pleasant smell Carries seas—fills the sails of sailing vessels and conveys them across boundless oceans The purity—i.e., it wafts the purity—purity here means freedom from obnoxious ingredients The cites—brings the freshness of the ocean and mountain regions into the very middle of densely populated and smoke-grimed cities It sound—the air is the medium through which sound travels it is the air that wafts sounds to our ears Brings to us—brings to our ears Voices—the sounds of the voice—it enables us to hear the sounds of voices The sweet nature—the harmonious and melodious sounds that are made by birds and beasts and the rustling of the leaves of trees &c—i.e., that are made by objects, animate and inanimate which are to be found in the world Reservoir—storehouse The rain that falls to the ground is first contained in the atmosphere in the form of water—vapour (see Physical Geography) Which earth—which falls on and moistens the earth Softens—mitigates, lessens (For the part the atmosphere plays in regulating the climate and preventing extremes of hot and cold see Physical Geography) Covers us overhead—provides us with a canopy above our heads Glorious—magnificent and splendid to behold Arch of blue—the blue sky which seems to be of the shape or form of an arch Lights up—illumines The skies—the sky at sunrise and sunset With fire—with a bright hue resembling the glowing colour of fire The reference is to the brightness of the sky in the morning and in the west in the evening—to the bright glow that suffuses itself over the sky at sunrise and sunset The author, in pointing out the

importance of the atmosphere, remarks that it is the medium through which the light of the sun reaches the earth Exquisitely—producing a most delightful sensation Soft—mellow, not irritating. Pure—free from obnoxious impurities So gentle—this carries on the idea of “soft.” Ariel—a character in Shakespeare’s ‘*Tempest*’ Ariel is Prospero’s chief agent and minister and is represented as being a gentle and good-natured spirit The atmosphere or ‘air’ is the substance of which Ariel is supposed to be composed, and his delicate, sweet, character conveys to one an idea of the delicacy and softness of the atmosphere Again, as without Ariel, Prospero could not have effected his purposes, so we cannot get on without the atmosphere Delicate—pure and refined Fascinating—charming, a creation that captivates our imagination Nature spirits—spiritual being symbolical of the operation of the forces and agencies of Nature

Para 10 Jeffereys—a famous literary critic and writer—best known for his contributions to the ‘*Edinburgh Review*’ So sweet—so enjoyable, so delightful, so pleasant to experience One it is—it is, as if it were, one huge fragrant and beautiful flower. Over and enclosing—spreading like a canopy above our heads and enveloping us on all sides Aphrodite—the Greek name for Venus, the goddess of Love Like arms—like the emotion of love which affects every human breast Dome of the sky—the vault of heaven, the dome-shaped sky Bell-flower—a species of flower, bell-like in shape and having a most delicate blue colour and giving out a most sweet and mellow fragrance Drooping us—hanging down from on high above our heads Magical of it—the fascinating or delightful fragrance given out by it Filling—permeating All earth—the whole surface of the earth, all the space that surrounds the surface of the earth Sweetest—most delightful, most enjoyable Is air—is the air that is filled with the fragrance given out by wild-flowers i.e., flowers that grow wild in Nature Full of their ideal—infused with the charming fragrance that is their essential characteristic or attribute Starry—bright and beautiful like stars. Strain upwards—grow up as

with effort Striving--exerting all their powers Rude grasses
 --coarse wild weeds that grow along, river banks That them
 --that grow abundantly among them and strive to choke their
 existence Genius struggle--people of genius have always
 been compelled in the beginning to struggle against mere mediocre
 talent in order to bring themselves to the forefront and obtain
 recognition of their merits, just as these flowers seem to be struggling
 for existence against the wild grasses that threaten to obscure,
 if not destroy them Plain road--otherwise bare, unadorned
 road Was made beautiful--was made to appear beautiful, was
 made to seem beautiful Many thoughts gave--the many reflec-
 tions and thoughts it called forth or gave rise to or suggested It--
 the bare road adorned with flowers growing wild along its sides
Of Woi dswoi th

"To me, the meanest flower that blows, can give
 Thoughts that too often lie too deep for tears"

To stay by--to remain a little while along or beside, to pass
 a while by the bank &c

Para 11 Not after --it was not till many years had passed
 by See --realise, understand Went the same round--went
 along the same way Care for--wish to have Change--any
 alteration Want--wish to be among Old--met and seen every day
 Loved--because of the associations that have grown up in the
 mind in connection with them As long dial--as long as there
 is any sunlight to cast a shadow on the sundial, showing thereby
 that the sun has not yet set--hence as long as daylight lasts Such
 song--because he sings from sunrise to sunset The casting of
 a shadow on the sundial indicates the limits of time between which
 the "coloured yellow hammer" sings, the time during which this
 bird sings is indicated by the limits of time during which there
 is any day light to cast a shadow on the sundial In the same
 place--where I see and hear them every day This is because of
 the associations formed in the mind--the thoughts which these
 familiar sights and sounds call forth All spring--all the beauties
 of Nature that make their first appearance with the advent of spring

and on characteristic of that season Step by step—as they one after another make their appearance or show themselves Great summer—the summer season which is filled with the glories and beauties of Nature which assume their mature form during that time of the year Same succession—the same succession of the seasons each marked by its own distinctive features By—after

Para 12 Our fields—the country in England Rich variety —numerous kinds of flowers At times—during certain seasons Glow with—are bright with, present a bright appearance being covered with Buttercups, Ladysmocks—the names of two kinds of flowers All white—of a white colour resembling that of silver Do delight—give to the meadows a delightful appearance Woods—places thickly grown over with trees Even beautiful—appear even more charming than the meadows Enchanting—charming, fascinating, affecting one as by a magic spell Wondrous wild—disclosing to a wonderful extent the wild beauties of uncultivated nature Whole—the entire scene Might seem—it might appear to be Fairy dream—some fairy land seen only in a dream, some beautiful haunt of fairies which cannot be seen except in a dream [The first quotation is from Shakespeare and the second from Scott's—*Lady of the Lake*]

Para 13 We weather—we frequently hear people speaking of the weather as being bad In reality—as a matter of fact Is bad—is undesirable It delightful—all kinds of weather afford delight Though ways—though each different kind of weather affords us delight in a way different from the others and characteristic of itself May crops—may not be beneficial for agriculture, may be injurious to the carrying on of agricultural operations But for man—but for man, not considered in any particular capacity or calling Good—beneficial Refreshing—the student will best understand the idea by trying to recall his impressions and feelings when the moonsoon first bursts after the excessive and parching heat of summer Braces us up—makes us active Exhilarating—invigorating Ruskin—see note *ante* There is really weather—weather cannot in fact be divided into two contrary

classes good and bad, but only distinguished into different kinds of good weather what is commonly called "bad weather" being only bad from the point of view of some particular class of persons but possessing many excellent qualities when considered from other points of view

Para 14 Rest idleness—to take rest is not to waste one's time, to give one's body and mind rest, is not to waste time The water—the murmuring noise made by the flowing water of some brook Float across—fly slowly across, move slowly across Is means—is not on any account, is in no way Waste time—idling away one's time

Para 15 Air together—in taking out-door exercise you also get the benefit of inhaling fresh air You will advantages—in taking out-door exercise you will be deriving a double benefit viz, that of exercising your limbs as well as inhaling pure, fresh air There horse—horse riding is one of the best forms of exercise that a man can take for the benefit of his health, because it affords both exercise for the external limbs as well as fresh air for the internal constitution Primary and sacred duty—most important and religious duty

Para 16 For the mind—for carrying on our mental operations properly, for the proper working of our brain To us—to hold converse with us Great tell—some very important communication to make to us The objects of nature by the ideas they suggest and the thoughts they call forth seem to talk to us and tell us something about the mysteries connected with them Secret to tell—mystery to unravel Shakespeare also represents the objects of Nature as being our teachers we find "Sermons in Stones, books in the running brooks and good in everything"

Para 17 Schoolmasters—instructors More than this—more than being only our instructors Go country—go from the town to some country place Row river—row a boat on a river Fossils—the petrified remains of animals and plants found in the strata of the earth's surface Pit—a cutting where an opening is made beneath the earth's surface In . . . way—in any other

form, take exercise of any other kind Have health—have not only benefitted your health Cares and troubles—worries and anxieties Are wafted away—are borne away from you, are dissipated or dispersed Lightened—made less painful and unbearable Calms, cools—makes us tranquil Invigorates—animates, strengthens, refreshes Serene—calm, peaceful Cheerful—bright, less disposed to melancholy Nature affects both our body and our mind It gives or imparts health and vigour to the body, and it makes the mind tranquil and cheerful

Para 18 Devoted to—given entirely to the pursuit of Recreation—pastime Selfish—because it would aim at securing one's own gratification only Intolerably insipid—most tasteless, most monotonous—and so not enjoyable but on the other hand oppressive The life—one's occupation in this life, the sole occupation of life In moderation—when indulged in moderately

Para 19 It fault—the blame rests entirely with us, we have only ourselves to blame Enjoy life—derive pleasure from living Can achieve—do something really great and noble

Para 20 Talismans—magic feats, magic spells, magical agencies The Arabian Nights—a collection of a thousand and one stories supposed to have been told by an oriental princess to her husband in order to turn him from his purpose of having his wife put to death Magic carpet—a carpet invested with magic powers Transported—carried Railways us—railways now enable all of us to go where we wish at a minimum of cost, time and inconvenience Increase—extend, enlarge The see—the number and variety of objects and sights that we see Richness—vividness Of imagine—of the objects and scenes that we can create or call up by means of our imagination Even imagination is based on reality Imagination may revel in transforming by different combinations, in exaggerating, in deforming, but for imagination to be able to work at all there must be a store of actual experiences

Para 21 Rank—place A good talk—enjoyable conversation with some friend I should existence—I should be disposed

to regard or consider enjoyable conversation with a friend among the most delightful experiences of life Tonic—invigorator Food—source of nourishment, source of benefit or advantage Herrie—a lyric poet Vividly—in language which is very expressive His

Jonson—the advantage he derived from his conversation with Ben Jonson, a great dramatist and poet of the Elizabethan age He was a very learned man, and all his writings furnish ample evidence of his erudition Their suppers--the suppers they used to eat together Clusters—parties, groups of friends invited to supper Such—of such intellectual merit Made mad—that our conversation exhilarated our spirits so much that we became wild, though not mad with delight and joy Each time—all your utterances Outdid—gave more pleasure than The meat—the food served up for us to eat The wine—the wine that produces frolicsomeness or gaiety or merriment

Para 22 Johnson—Dr Samuel Johnson, the great English scholar, critic and literary writer Also a minor poet of the classical school Describe a—give an account of Darwin—a great scientific naturalist and author of the "*Original of Species*" Kingsley—a literary writer best known for his "*Heroes*" and "*Westward Ho*" Huxley, Tyndall—both eminent scientists and literary men All the above were the contemporaries of Lord Avebury and flourished in the latter half of the XIX century Invigorating—refreshing

Para 23 Gifts—faculties Differ more—differ more from each other Who interesting—whose conversation when called forth was most interesting, whose conversation when they were made, by judicious and dexterous handling, to speak out openly and freely From expected—who could not be made to say anything Absolutely—downright. Extracted—called forth by force These people would not speak unless made to A good welcome—a man who can talk well is always an enjoyable companion and is always acceptable The cultivated—one's powers of conversation are capable of development, the art of conversation may be

learned to some extent Without practice—unless he accustoms or habituates himself to do so

Para 24 Ingredient—essential quality, constituent element
 Good talk—interesting and amusing conversation Truth—correctness, the absence of exaggeration or brag Good sense—the quality of being sensible and not nonsense Good humour—absence of malice, incour and sourness of disposition, geniality Wit—humour At any rate—at least Are anyone—may be acquired by everyone—though everyone cannot have ‘wit’

Para 25 Of what know—of their stock of information
 Questioneth much—is of an enquiring frame of mind Content much—and be thoroughly satisfied Apply asketh—try to satisfy and exercise his enquiring disposition by questioning clever friends in the course of conversation Give them occasion—give them the opportunity To please speaking—to say what they wish to Continually—all the time Gather knowledge—learn more and more by listening to their conversation

Para 26 Cultivate—develop by exercise For that matter—as a matter of fact Sense of Beauty—the faculty of appreciating what is beautiful So pure—so unalloyed, so free from any coarse or vulgar taint So accessible—so easily within the reach of everyone Ever us—always surrounding us, we are always in the presence of beauty Derive—obtain Keenest delight—most intense pleasure Foliage—the leaves growing on trees Fleecy clouds—white clouds that look like fine, soft wool Sparkling—shining, glittering Gleam—the reflection of the sun’s rays All nothing—all these things have no charm and are incapable of affording any pleasure As to Peter Bell

“The primrose by the river’s bank

A yellow primrose was to him, and it was nothing more”

Shine in vain—have no particular beauty about their brightness Soule—soul, mind Bodie—body. Forme—form, colour Doth take—does derive Soule is forme—the soul is that which gives its distinctive characteristic to life The meaning is that in order

to be able to appreciate beauty we must have a disposition to do so, but this disposition is capable of being cultivated

Para 27 Artificial colours—the colours we produce artificially by blending simple colours together Good enough for—sufficient to supply the needs or requirements of Splendour—magnificence (in painting), the magnificence of colouring Lowly pride—the humble pride of the human mind, the humble pride of human conceptions in painting Not for—not sufficient for Wreath—coil Perishing—vanishing [Note—the contrast is between the conceptions of colour formed by the human mind and those displayed in natural objects and phenomena]

Para 28 A light—a kind of light Invariably—always Seeks—looks for Deeper feeling—a keener sense of realisation and appreciation Declining day—the light that prevails at sunset or at sunrise Flecks—small patches Scarlet clouds—clouds which seem to be of a bright red colour by reason of the reflection of the sunlight falling on them Burning—shining out, radiant Watch-fires—beacon-fires Green horizon—the green coloured sky at the place where the earth and sky seem to meet Colours of the sky—the colours reflected in the sky Lighten up—illumine Orange stain—the orange coloured light Edge—border, margin Reflects years—has been thus coloured by the light of the setting sun for an innumerable number of years The use of a thousand years here is “use of the definite for the indefinite to express duration of time” Sunsets beautiful—the sight of a sunset is so beautiful to behold, the colouring in the sky at the time of sunset is so beautiful As if Heaven—as if we were beholding the glories of Paradise

Para 29 Talmudic commentators—the annotators of the *Talmud* or the body of the Hebrew civil and religious laws and traditions. The commentators were those who wrote books containing explanations of these laws, traditions &c—like the Hindu commentators who have written treatises on the original texts of the early Rishis, explaining and propounding the principles of law.

believed to be embodied in them **Manna**—a substance miraculously furnished as food for the Israelites in their journey through the wilderness of Arabia **Found**—could taste **Taste**—flavour **In Nature**—in the world of Nature, among the gifts or blessings furnished by Nature **Who** seeks—who endeavours to discover or find **What** enjoys—the kind or source of enjoyment he likes most

Para 30 What are recreation—what constituent elements go to make up recreation There are pleasures—there are some sources of enjoyment from which true pleasures may be derived, whilst other sources provide only false pleasures Which are they—in what do true pleasures consist, what are the distinctive marks of true pleasures

Para 31 Those from—those following from, those derivable from, those afforded by **Beautiful**—lovely **Figures**—symmetrical shapes Most of those odours—and a very large number of the pleasurable sensations we derive from odours or “smells” Whose absence—which if they be not present, the fact of which not being present or available as a source of pleasure Is unfelt—is not noticeable **Painless**—and gives no pain by reason of its absence Their presence—the fact of their being available Is sensible—is directly perceptible And pleasure—and affects us with sensations of a pleasurable character [Note—Socrates only speaks about the pleasures we can derive through the organs of sense—he does not touch on the “pleasures of mind” or intellectual pleasures

Para 32 Can give—are capable of affording This food—these pleasures are not of the highest kind, these pleasures are not of the noblest kind or loftiest character **Philebus**—the name of one of the characters introduced into Plato's ‘dialogues’ **Class of feeling**—the kind of experiences Akin to them—resembling them in character and qualities or attributes Are a good to—are a source of pleasure to And their kindred—and the kind of pleasures allied to these in character True reasonings—the faculty

of being able to reason correctly For them—for all who are capable of enjoying them [Note —Pleasures are divided into two kinds —(1) those of sense, and (2) those of the intellect, and the following assertions are made regarding them—(a) That pleasures of sense whilst of a lower kind are capable of being enjoyed by everyone, (b) Intellectual pleasures are of a higher order and give more pleasure to those who are capable of enjoying them, though they have this drawback that everyone cannot enjoy them All such—all persons capable of enjoying intellectual pleasures Are—are now living Ever will be—will be living at any time Most advantageous —most pleasurable, capable of affording most pleasure

Para 33 Are innumerable—are incapable of an exhaustive enumeration Are them—constitute a list which mentions only a few of the sources from which true pleasures may be derived

Para 34 No small boon—no inconsiderable favour—hence a very great blessing or favour Kindly fruits—good things Unknown to man—with which man is yet unacquainted Which civilization—which he will get to know and experience as the human race advances in civilization

Para 35 I have no idea—I have no mind to, it is not my purpose or object to Exhaust—give a complete and comprehensive list There pleasures—there are so many blameless pleasures which we may partake of Why—why should we Are bad—are admittedly of an evil character Doubtful—concerning the goodness of which opinion is divided Exhaust the good—derive your full share of enjoyment from the good ones

Para 36 Seen life—had experience of the world, seen life in all its aspects They world—they know the ways of the world Realities—hard and actual facts Parish—village Used there—has kept his eyes open and noticed carefully everything that has gone on there and benefited by his experience

Para 37 Indulgence—self-gratification Gay life—a life of selfish pleasure, a life lived in the indulgence of oneself in the

lower and baser kinds of pleasures Falsely—wrongly—because
 such a life is not really a "gay life" Mockery—false imitation
 Have to it—have given themselves up to indulging in these
 kinds of pleasures Complain of—blame Passed—travelled over
 I have life—I have only lived half of my life Weary--pos-
 sessed with *ennui* Melancholy confession—sad admission to make
 Looked back—reviewed the past With thankfulness—for the
 pleasures he had actually enjoyed, for the happiness he would
 really have experienced Forward—to the time to come Hope
 —i.e., in a continuance of the happiness he had enjoyed in the past

Para 38 Worth—real value Measured—estimated, judged
 Its value—its intrinsic worth from the moral point of view
 Soul and body—the soul taken together with the body, the moral
 as well as the sensual aspects of life Perfect—complete Soul--
 the intelligent principle in man Commands—controls the body
 Charitably—in the true spirit of generosity Its partner—its
 associate, its companion Yet inferior—the sensual element
 in life is inferior in kind to the moral and intellectual Body—the
 sensual element in life Shall give laws—shall rule the moral
 nature Violence—strength Appetite—desire Abuse--make a
 wrong use of Are company—are not suitable associates
 Soul—the moral element Be a slave—Sc to the bodily passions
 and appetites

SUMMARY

Work, especially if it is indoor work, tends to make a man weak and delicate. One way to counteract this evil is to take a reasonable amount of outdoor exercise. Games not only keep a man in health but also give him spirit for his work. They give moral as well as physical health, daring and endurance, self-command and good humour. Sir James Paget has observed that games, by bringing people to work together without the interest of a common interest in money, or any low motive, exercise a moral influence of great value in business or in any daily work. Fresh air is as necessary for the system as pure water. It is good both for the mind and the body. We can also derive much pleasure and happiness from

the contemplation of the beauties of Nature A good talk with a friend is as pleasant a form of recreation as any other Our recreation should combine bodily exercise with such intellectual pleasure as is calculated to produce the best type of moral and physical activity

MODEL QUESTIONS

- 1 Give a brief account of the author's views on the need for recreation Is it ever mere waste of time ?
- 2 Summarise the views of Sir James Paget and Sir Michael Foster on the subject of the importance of games to health
- 3 Show the importance of our cultivating our sense of "Beauty"
- 4 Explain in simple English —
 - (a) Though so much Nature Spirits (Para 9)
 - (b) One of the greatest talismans imagine (Para 20)
 - (c) There is yet a light . . . Heaven (Para 28)

CHAPTER V

HEALTH.

Para 1 The soul—the spiritual and everlasting element in man Noblest—highest The present conditions—the conditions under which we live at present, the circumstances in which we are placed at present Act—operate, manifest itself Through and by the body—through the activity of the body Amusing—interesting, entertaining Illustration—example Faraday—an eminent English chemist Began life—commenced life Boy—a youth that runs messages and does odd jobs Customer—a man who used to deal with his employer, a man who used to buy his medicines from his employer's shop Rang the bell—rang the front door bell to make known the fact that some one was at the door The him—the thought struck him Squeezed—jammed Bringing him—making him most vividly realise Parable—a fable or allegorical representation of something real in life or nature, from which a moral is drawn for instruction The old

parable &c —the allusion is to the story of the different members of the body falling out, with the result that all the bodily functions were for a time suspended and the whole body suffered in consequence. The boy therefore realised that he was not only where his head was but everywhere that any limb or portion of his body was, and that to ignore one part of the body in favour of another means certain disaster. Similarly we ought not to ignore the body in attending to the welfare of the soul, nor the welfare of the soul in attending to the weal of the soul.

Para 2 The life—the conditions under which we have now to lead our lives. Render—make. Ancestors—forefathers. To the country—in less densely crowded places than modern cities. More operations—they were more engaged with agricultural pursuits. Extent—degree. Concentrated—collected together. In factories—in enclosed places. Occupations—avocations. Sedentary—requiring much sitting. Tax—burden, strain. Nervous system—the connected system of nerves that extend all over the body, having the brain and the spinal chord as its centres. I fear—I have every reason to entertain the fear. Hardly—scarcely. The cities—the people who live at the present day in the great cities of England. Less vigorous—less strong and robust. Poorer parts—poorer quarters, those portions of the great city where the poorer people live. Great centre—any large city which is the seat of some manufacturing industry. Being struck by—being made vividly to realise. Want of vitality—absence of life, absence of activity. Pale faces—colourless complexions. Narrow—undeveloped. Our improvements—the improvements that have been made in the system of drainage, &c. In one respect—in one sense, in one way. By alive—the improvements in the system of drainage, &c, have the effect of keeping alive the weak and the diseased, who by multiplying, so to speak, perpetuate a race of weak and diseased people. The misery of disease—the misery or wretchedness caused by disease, the suffering caused by disease. Is due to—is the outcome of, follows from. Be obviated—be

removed Elementary knowledge—simple or rudimentary knowledge

Para 3 Earliest—most primitive Of record—of which we have left to us any authentic account Attention—consideration, thought Mens sana sano—a sound mind in a sound body

Para 4 The care health—the paying of great consideration to our health Sacred duty—duty imposed on us by the principles of our religion Sometimes said—asserted by some people Hygienic—relating to sanitary matters or the presentation of health. Moses—a Jewish patriarch and law-giver Formed—constituted Considerable—very large [Note—in all systems of ancient religion, hygiene seems to have formed a considerable portion of the system and to have formed the subject-matter of a considerable number of the rules laid down] Is correct—does not seem to be a statement of the facts What Bible—the rules laid down in the Bible for our guidance constitute Code of laws—a definitely formulated system of laws Civil—laws relating to government and state administration Social—dealing with the conduct of people living in society Coming it—being allied to the subject of religion The temple

Ghost—the abode of a spiritual element, the sanctuary of the Spirit of God Which God—which you have received from God in trust And own—and you are therefore not masters of your own bodies to do as you like with them Reverence—respectful consideration The body—the respectful consideration paid by the Egyptians for the health of their bodies Was wiser—was more sagacious Mediæval—middle age Contempt—derision, derisive disregard Inherent virtue—excellence attaching to its nature Reverse—opposite Rags—tattered old clothing

Para 5 Greeks—ancient Greeks Physical—relating to the body Intellectual—mental, relating to the mind Education—culture A science study—they evolved principles and rules as well as devoted their time to developing those principles and rules Practised—exercised themselves Graceful—elegant Developed—caused to grow Figures—physical forms, bodies.

Everlasting -for all time Unapproachable—which cannot be rivalled, which cannot be equalled Models—patterns

Para 6 Cleanliness Godliness—to keep one self clean is next in importance to be religious and God-fearing Proverb—adage Modern discoveries—the advances made in recent times by reason of discoveries that have been made Confirm—corroborate the truth of Old adage—the old-time saying Explain clearly—show unmistakably The reason—why cleanliness is next to Godliness Show—demonstrate, prove Why it is so—why such must necessarily be the case

Para 7 Many diseases—many specific kinds of illness Not due—not principally the result of Abnormal—diseased, unusual Condition—state Tissues—the primary layers composing any of the parts of animal bodies Invasions--attacks on the body. Organisms—bacteria, microscopic organisms that find their way into the body either through the pores of the skin or other openings of the body Cannot originate of themselves—cannot have a spontaneous origin, must have some cause to originate them The germs -the disease germs, the small organisms that are the cause of these diseases Must us—must somehow or other find their way into our system

Para 8 Standing miracle -everlasting miracle, the body has all along been and will continue to be something inexplicable Consider for a moment—just think for a moment Marvellous—immense, almost incredible Stored up—stocked Consider will—consider how quickly the muscles move in response to a resolve of our volition Practised musician—an expert musician, a man well versed in the art of music Piano—a musical instrument somewhat resembling the harmonium Can second—can make the instrument yield 24 notes in a second—i.e., the player can strike 24 keys in a second, so fast do his muscles move in response to his will Nerve current—a current that travels along the nerve tracts Transmitted—conveyed, sent The bending down—the pressing of the finger downwards on the key of the piano Lateral—sideways, so as to move the finger from one note to another Motions—

movements of the finger Distinct—separate Effort of the will—act of volition Unerringly—without a mistake

Para 9 Delicate—complex Elaborate—complicated Built up of—constructed of Cells—a cell is a small, usually microscopic, mass of contractile protoplasm with a membranous envelope, forming the most elementary constituent or the structural unit in the tissue of animals Ducts—canals in the bodies of animals by which fluid is conveyed, canals for the flowing of blood Capillaries—minute blood-vessels constituting the termination of an artery or vein, a tube with a very fine bore or passage Continually renewing itself—constantly renovating itself, the decay from wear and tear is constantly being renewed or renovated Fulfil properly—to do the work it is intended to do efficiently Care—attention to be paid to it, looking after Brush—Sc to rub the skin with, to rub the body with Preserve—keep in a healthy state Wonderful organism—marvellous system of structures Health—healthy condition

Para 10 It may be said disease—the reason why many people who suffer from bad health do so is that they do not exercise the different parts of their body sufficiently This was what Milton meant when he said of Hobson that the latter's principal ailment was a life of bodily indolence

Para 11 The Campania—the luxurious life led by the people at Rome Weakened—demoralised Hannibal—a great Carthaginian general Snows nor Alps—the cold of the winter season on the mountains or the climbing of the Alps to cross it Could vanquish—could overcome Victorious in arms—a conqueror on the field of battle, a conqueror in war He was pleasure—pleasure overcame him and demoralised him The change in his mode of life by indulging him in luxury weakened both his constitution as well as demoralised his nature

Para 12 The senses—our organs of sense which furnish us with sensations Full delight—satiated with innocent joys and pleasures—such as those afforded by colour, the perception of beauty, form, sound, &c If them—if we give in to all our appetites

Wreck us—utterly ruin us, make shipwreck of our lives Like old—as did the Sirens, according to ancient mythology The Sirens were believed to be nymphs living in the sea who enchanted mariners out at sea by their music and caused them to shipwreck themselves by striking the sides of their vessels against rocks or sailing into whirlpools The life—the snares to which one is exposed in life, the temptations offered by pleasure Bring .

ourselves—make ourselves ill in a multitude of ways Errors of diet—the mistakes we make both with respect to the kind and the quantity of food we eat Synonymous with—a word having precisely the same meaning as another and capable therefore of being substituted for it Alcohol—spirituous liquor The of—the evil to which the Northern nations are addicted and which has done them much harm But . temptation—but yet offering such a great temptation to over-indulgence Source of—origin of, cause of Sin—crime and moral wrong doing Misery—wretchedness Honest water—plain water, the drinking of plain water Never sinner—never fired or incited anyone to commit sin. May almost alcohol—may be said in most cases to be fired or incited by drinking spirituous liquors, may be said to be nothing more than the essence of alcohol Cannot person—cannot gain admission himself in order to tempt to do wrong He wine—he sends wine as the tempter (to make way for him) The demon—the evil habit of drink Stands . door—obtains mastery over you Peace—Sc of mind, tranquility Peace more—you lose your peace of mind, hopefulness of disposition as regards the future (i e, you become despondent about the future), and all joy and happiness in life

Para. 13 Wine—the drinking of spirituous liquor Quiver—tremble Watery—always filled with liquid Night unquiet—one's sleep to be disturbed Evil dreams—bad dreams, nightmares Foul breath—an obnoxious or bad smell to issue from the mouth in the morning Utter things—absolute oblivion as to everything when one is under the full influence of drink, unconsciousness Sir Walter Raleigh—a well-known English writer and seaman

of the time of Queen Elizabeth and King James I Loveth wine —is addicted to the excessive drinking of wine, those who love wine not too wisely but too well Shall not be—will not be Of—by For secret—because he becomes incapable, when under the influence of drink, of keeping a communication made to him secret, because when under the influence of drink he becomes liable to disclose the communications made to him by others in secret, i.e., to be kept to himself only Beast—not only as senseless as a mere animal Madman—a man who has no control over his own actions and hardly knows what he is doing, violent If it—if you are given to the practice of excessive drinking Will thee—will look down upon you

Para 14 Excellent passages—very fine observations In drink—condemning the habit of drinking Oh—an exclamation expressive of regret and grief Should mouth—should drink that which is the cause of their ruin To brains—to deprive them of their intelligence and sense That we—Oh, that we With joy—taking pleasure in it Pleasance—pleasure, delight Revel—mirth Applause—approval and praise Transform—metamorphose, change Beasts—mere animals—without the sense of human beings

Para 15 Now a sensible man—at one moment a person in full possession of his senses By and by—later on Fool—silly, senseless person—when the effects of drink begin to show themselves people hardly know what they say or how they say it—and hence they are then like fools Presently—at a later stage Beast—when the effects of drink make one utterly senseless This is beasts—because the senselessness of beasts is not brought on by their own voluntary acts, whilst that of a drunken person is

Para 16 Rich—glorious Moderation—indulging our desire for drink in moderation, i.e., not to excess, indulging our appetites within proper limits Lusty—active, full of vitality and energy Never did apply blood—did not fire my blood by drinking maddening alcohol to excess My age—my old age Lusty winter—keen but invigorating winter season, very cold but invigorating

winter Frosty—excessively cold But kindly—but beneficial to our health and constitution

Para 17 Surprise—astonishment Expressed—has been given expression to, uttered Evils—bad effects, evil consequences More often—more frequently Denounced—decried, run down, depreciated Especially—more particularly Vice—evil habit Who woe—who is miserable and wretched Who contentions—who has quarrels and disputes with others Babbling—silly, senseless talk Wounds—grievances, injuries Cause—reason or occasion They wine—those who drink to excess Go wine—that mix the kinds of wine they drink for the sake of additional strength of the spirit Look upon—do not behold because its colour might tempt you to drink When cup—when the colour of the wine colours the cup which contains it At last—in the end Biteth serpent—fills our bodies with venom like the sting of a snake Adder—a species of venomous or poisonous snake

Para 18 Some hope—some reasons for entertaining the hopeful impression or opinion Is evil—is an evil practice that is being more and more given up Great opportunities—increasing chances, the increasing facilities Intellectual occupations—devoting oneself to intellectual pursuits Easier access to—increased facilities for enjoying Comfortable—and hence inviting Homes—dwelling-places, residences Encourage—further the cause of, provide an inducement to Temperance—drinking in moderation

Para 19 Evils of alcohol—the evil consequences of an excessive consumption of spirituous liquors More conspicuous—more prominent, more plainly shown, more clearly evident Over-eating—the habit of eating too much Very common—widely prevalent They need—their constitution requires Is them—it is beneficial for them to do Fall victims to—become a prey to The daily dinner-table—the danger that exists every day of over-eating An feast—an occasion now and again when you may eat too much

Matters little — is of little consequence, is not liable to do much harm Overloading — over-feeding Depressing — demoralising. It much — we may very easily eat too much Fear — danger Of little — that we shall not eat enough, for our hunger will not let us stop eating till it is appeased or satisfied.

Para 20 Moderation life — we should always be moderate in everything we do, moderation should be our motto in all our concerns of life Refining — making finer, making more delicate. Gold — the excellences Vigour — strength and activity Ten-fold — ten times Value — merit, excellence Temperance — moderation Enthusiasm — keenness, eagerness, earnestness

Para 21 Moderation weakness — to be moderate in all we do is to show that we are strong-minded, not weak-minded. It implies — it means that we must possess Self-command and self-control — the power to command our actions and to regulate and control them

Para 22 Linger meals — delay long over-eating your meals. Rise from the table — get up from the table where you had been eating, conclude your meal Feeling more — feeling as if you could eat more — i.e., with still some hunger left The full — the brain becomes dulled if the stomach is overloaded, if the stomach is overloaded the brain loses its activity After awhile — do not set to work immediately after eating your dinner, but take a little rest between eating your dinner and commencing work Good — sound Poor life — very empty and miserable life From another — all the time that intervenes between one meal and the next Eat eat — eat enough to keep you in good and sound health, but do not eat so much as to show that eating is the sole purpose of your life or the end for which you live Long meals — over-eating Makes lives — shortens the duration of one's life

Para 23 Savages — barbarous people Medicine men — healers of the sick Preparations — operations undergone by way of preparation for the discharge of their duties Activity — vitality. Take for — take as being, take to mean, interpret as Inspiration —

their being influenced by the powers above Too far—to too great a length Who tries—who makes the experiment Do work—his mind is more active. Keeps down—reduces to within proper limits

Para 24 Light stomach—a stomach not over-burdened with food Makes heart—produces cheerfulness and lightness of spirit, produces a cheerful disposition High feeding—eating over-much Low spirits—depression, dulness As much from—to as great an extent from Dyspepsia—a sickness brought on by over-eating and allied to indigestion—a kind of chronic indigestion Ailments—sicknesses Put together—taken together

Para 25 Beware of—take care that you do not permit Great point—important particular Of diet—connected with the question of your meals If it—and if the force or stress of circumstances impose the sudden change upon you Fit to it—mould the other features of your life so as to be in keeping with the change Free-minded—open-minded At meat—during the time you take your meals Best precept—the best advice or rule Of lasting—for ensuring long-life

Para 26 To well—to enjoy sound health You a day—you must not eat more a day than six pence can buy And yourself—and you must work yourself to earn six pence Activity is also necessary for health Comprises—expresses Requisites—the conditions necessary for health As to—concerning Exercise—activity of the body In times—when articles of food are to be had so cheap Wholesome—giving strength and health But drunk—but that sum will not be sufficient to enable you to get drunk Emphasises—lays stress on

Para 27 As we situated—the conditions under which we live in these times Spent air—passed in an open place Not life—not be taken into account in computing the length or duration of your life Add to it—increase the length or duration of your life Will tend to—will have the effect of making Your land—your life in this world of long duration Out of doors—in the open air

Para 28 As air—is necessary for health as fresh air Can stand it—can endure it, can bear it And in—and both for the purpose of washing as for that of drinking May matters —may appear to be matters of small consequence. Attention to —the looking after of one's Make difference—make a very great difference.

Para. 29 Health is much medicine—health is preserved to a greater extent by regular habits and moderation in diet than by the taking of medicine Ancestors—forefathers Keep off diseases—ward off attacks of illness College of Physicians—the association of doctors Bacon—Francis Bacon, Lord Verulam—a great statesman, lawyer and scientist He is the father of the “ Inductive Method ” in scientific inquiry Recommended them—recommended the use of them as an antidote Radical mistake—a belief that was erroneous in its very conception Locke—a great English philosopher Point out—expose Fallacy—the error in the conception Point to—indicate Drugs—medicine Live sensibly—regulate our lives in accordance with sensible rules We medicine—we shall enjoy sound health seldom be ill and therefore require but little medicine

Para 30 Give fair-play—give Nature the opportunity to assert herself, do not deal unfairly with Nature by doing what you know to be inconsistent with her requirements Let her alone—do not interfere with her—she will conquer all obstacles Napoleon —was Emperor of France He entertained the ambition to conquer the world A formidable coalition was formed against him when his success alarmed the European powers and he was defeated at the battle of Waterloo and sent a political prisoner to the island of St. Helena Counteract—resist, oppose, negative the working of The living principle—i.e., Nature Leave itself—give it the opportunity to defend itself against antagonists Do better than—be more effective than Drugs—medicine

Para 31 With—having Plenty of—a sufficiency of Modèr-ation—restriction in the quantity we eat May enjoy—have the

pleasure of feeling Feeling—sensation Spring of youth—the
activity and energy of youth, the animation of youth Far age
—an advanced or great age

Para. 32 But health body—but health is not something
that concerns the physical body merely Influences—agencies.
Most vitality--most ruinous to the energy and activity of life
Cheerfulness —a cheerful disposition Good-humour—good-natur-
ed disposition

Para 33 Lyncurgus—a famous Spartan general and lawgiver
Dedicated—erected to the honour of Little statue—small figure
of the god Eating-halls--public dining halls in Sparta They
die of—they die through Conceit—pride Chagrin--disappoint-
ment His countrymen--the French people To progress
—to be engaged in the accomplishment of some great purpose in life
Jowett--a modern Greek scholar and professor at Oxford Is the
long —is the way to make sure of a long life You it—you
achieve or accomplish your purpose

Para 34 We are out of sorts—are not in the enjoyment of
good health Things nerves—we are apt to become very
irritable Trifling annoyances—most insignificant matters that
cause us the smallest inconvenience or worry Assume the cat-
astrophe —seem to us to be as dreadful as if they had been calamities
It sign—when we are in this frame of mind, we should know for
certain

Para 35 Over-pressure —excess of work Worked death
—killed themselves by working too hard Such instances—death
from this cause--i.e., over-work Are rare—take place but seldom
Honest work—simple work, pure work Ruin the constitution
—run one down, break down or shatter one's health Dissipation
debauchery, the leading of an irregular life and indulging oneself
to excess in vices Self-indulgence—the gratification of one's
appetites and desires Exercise—work To early hours—to
rise early and to retire to rest early Excessive—over-hard

Para 36 Sleeplessness—insomnia It. depressing--the
inability to sleep has a most depressing effect upon the constitution;

sleeplessness lowers one's spirits very much Great misfortune—, great calamity Were impending—were hanging over him, were about to overtake him Little difficulties—trifling causes for worrying It surmount—it would give us pleasure to combat and overcome ~~Appear insuperable~~—seem to us to be so great that we cannot get over them Seems to fly from—seems to be unable to dwell upon Broods over—gives itself to constantly thinking about Has wrong—has actually turned out unfavourably or may turn out unfavourably Despair—grow despondent and hopeless Do drugs—should you suffer from sleeplessness do not medicine yourself with drugs to induce or bring on sleep That is danger—you may thereby obtain sleep for the time being but you will be doing your constitution much real harm Take may—worry as little about matters as you possibly can, do not make yourself anxious over matters Depend upon it—rest assured Know—relish through experience As a rule—generally Appreciate—estimate at its proper value, estimate aright

Para 37 Bodily ailments—diseases of the body, bodily sickness Have mind—are caused by the state or condition of our mind Symptoms—signs or indications of disease Face to face with—confronted with Question—problem Minister to a diseased—cure a mind that is not in its normal state or condition but is unhinged by worry, anxiety, care or sorrow Pluck

sorrow—erase from the memory the recollection of some past sorrow that has taken firm possession of it. Raze out—eradicate The brain—the sorrows that are stamped on the brain Sweet—producing gladness Oblivious antidote—medicine or remedy that produces forgetfulness Cleanse—purge Stuff'd bosom—the heart that is oppressed with sorrow Perilous stuff—the sorrow that is dangerous to health and well being Weighs upon—rests heavily upon Heart—the seat of the emotions of love, sorrow, &c This quotation is taken from Shakespeare's play of *Hamlet*

Para 38 Great happiness—one of the most important and essential constituents of Essential to—absolutely, necessary for

Para 39 To best—to work as well as we might Overstrain ourselves—exert our strength more than it can bear or stand Bad policy—an unwise course of procedure All circumstances—all work done by us when we are tired Inevitably—necessary, unavoidably Involve—necessitate, necessarily require Additional—more than the ordinary or usual, in addition to the ordinary or usual Apart from this—in addition to this consideration Will quality—will not be of a high degree of excellence Show—bear on it Traces—signs Irritability—bad temper Weakness—feebleness of mind Judgment—power of mental perception and discernment Friction—disagreement Misunderstandings—misconceptions leading to quarrels To sketch—to make a rough outline, to outline a picture His steady—his hand shakes Muscular fatigue—the muscles being tired and exhausted Labour enjoyed—we ought to derive pleasure from the work we do, our work ought to be a source of pleasure to us Steadily—regularly Energetically—with enthusiasm and energy Not incessantly—not continually Neglecting—prying no attention to, disregarding the necessity for

Para 40 So—thus May we hope—we may hope With life—full of energy and vitality Like sun—the reference is to the black statue of King Amenopsis III at Thebes, in Egypt, which, struck with the rays of the morning sun, gives out musical sounds A hymn—the musical sounds given out by this statue are likened to a hymn of welcome

Para 41 Weakening—enfeebling Lowering—depressing one's spirits Is marked—is particularly pronounced Is self-incurred—is brought on by oneself Are suffering—are born to lead sickly and delicate lives which causes them much suffering It often seems—it frequently appears as if Compensates—makes up Clearness and brightness—lucidity and brilliance Great sufferers—people who have suffered much and long from ill-health Are us—are not only a model for us to follow Raised and consecrated—made noble and worthy of our reverence By

suffering—by reason of the suffering they have endured because of their ill-health

SUMMARY

The conditions under which we live at the present time render the study of health a most important matter. From the earliest times wise men have recognised the desirability of having a sane mind in a sane body. The care of our health is a sacred duty. We should early learn that cleanliness is next to godliness, we should avoid excessive eating or drinking. We should take out-door exercise and drink and bathe in pure water. We should not over-exert ourselves, nor dose ourselves too much with drugs, they do more harm than good. We should assist Nature, give her fair play and let her alone. Health is much more a matter of habits and diet than of medicine. We ought also to keep ourselves cheerful, since many diseases of the body proceed from the maladies of the mind.

MODEL QUESTIONS

1 What is the importance of health in life, why is it necessary that we should pay the utmost attention to its preservation?

2 What consequences follow from an excessive indulgence in drink? What are the evils of over-feeding?

3 What is the importance of out-door exercise in the preservation of health, how does it help to produce cheerfulness of disposition?

4 Explain in simple English —

- | | |
|-----------------------|----------------------|
| (a) The human body | miracle (Para 8) |
| (b) Oh that men | beasts (Paras 14-15) |
| (c) Beware says Bacon | lasting (Para 25) |
| (d) Can'st thou | heart (Para 37) |
| (e) So we may hope | sun (Para 40) |
-

CHAPTER VI NATIONAL EDUCATION.

Para 1 Urged—laid great stress upon Earliest—most ancient

Para 2. Of all treasure—of all valuable things Most precious—most valuable Given away—parted with by gift Consumed—used up Plato—in ancient Greek philosopher, pupil of Socrates and predecessor of Aristotle in the Greek philosophical world Fairest thing—most valuable or precious thing Best of men—the wisest men

Para 3 Montague—a French essayist of the sixteenth century Stated broadly—observed generally Mother—root Ignorance evil—that all the evil in this world sprung from ignorance Evil—wrong-doing Greatest alms—the most valuable gift An life—a life not illuminated by the light of knowledge Comparatively—when compared with the life of a person who is educated Dull one—uninteresting one Well said—excellently stated Needs knowledge—requires learning Means livelihood—means of earning his living But as life—but also to make it possible for him to live, the very fact of living depends upon knowledge

Para 4 Petrarch—a famous Italian poet of the period of the Renaissance or “Revival of Learning” in Italy Cared for most—wanted most, wished for most Expressed views—gave utterances to his own opinions In the Say—in the words which he represents Lord Say as saying Ignorance God—ignorance is a sign of God’s displeasure Wherewith, heaven—which wafts us to heaven

Para 5 Findeth wisdom--becomes wise Understanding--the faculty of correct perception Merchandise—property Is than—is more valuable than Are ..her—cannot be compared as respects intrinsic value with knowledge Length hand—the possession of knowledge prolongs life And honour—and those who have knowledge are honoured on that account and become

rich Her ways pleasantness—a life passed in the pursuit of knowledge is a life of pleasure And peace—and those who pursue knowledge, enjoy peace and tranquillity of mind Principal—most important With getting—along with all your acquisitions

Para 6 Prevailing opinion—the opinion held by most people Was long—was for a long time As regards—so far as it concerned the education of girls Wardrobe—the chest in which the wearing garments are kept The women—women's dress was to them what books were to men, their source of joy and happiness Kept—not be allowed to study anything beyond The evangelists—the four books of the Scriptures respectively written by St Mathew, St Mark, St Luke and St John Or four walls—and they should not be allowed to gain any experience of the world but should be allowed to move about within very restricted limits, even such narrow limits as the four walls of a room It since—it is not so very long ago Thought—considered Gentlemen—people of means and good birth Had with—had any concern with Mere priests—the concern or business purely and simply of the ecclesiastics or churchmen During the Middle Ages education was as a matter of fact confined to clergymen Churchmen were called “clerks” because they were the repositories of learning This idea—this view

Para 7 So wise—so learned Good—virtuous Laid it down—stated it authoritatively and dogmatically Self-evident—following from the very nature of education Axiom—a self-evident truth Learnt to read—was educated Manual work—the work requiring the employment of the hands, the rough and coarse work which requires the employment of the hands rather than the exercise of the brain Great—eminent Literary authority—authority on literary subjects, a man who could speak with authority on literary subjects, whose opinions on literary subjects would be accepted by others Realise—fully understand or appreciate Dignity—nobility Labour—the work which Dr Johnson calls “manual work”

Para. 8 That was one stage—Dr Johnson's view states the current opinion that once prevailed, Dr Johnson's view states the

view that was at one time accepted A second—the next or another view—which obtained acceptance was Had life—had to do in particular with one's business in life was concerned particularly with the conduct of the affairs of life—i.e., one's particular work in this world Raised—elevated Station—position in life, the sphere of life into which they were born (by education) Reading, writing, arithmetic—the mere rudiments of knowledge, commonly called the three R's For business—in order to enable the person to conduct his business or do his daily work

Para 9 Departments—kinds Lord Eldon—a distinguished Lord Chancellor of England In his hands the rules of English equity were made inelastic (18th century) His bankers—the people who stocked his money, the people to whom he entrusted the keeping of his money The firm—those who represent the firm now-a-days Move account—transfer his money from those in whose hands it was into the hands of those who could be found to be stupider Hazlitt—a distinguished English essayist and literary critic Maintained—held the view Intended for business—who were to go in for business as their calling in life If head—if that is the only idea that possesses his mind—if he has no aspirations beyond the making of money—hence the meaning is that education is not needed for money-making

Paras 10-11 Second stage—the stage that advanced one step beyond the view of the middle ages viz, that education was entirely the concern of churchmen Now—at the present day Advocate—urge the necessity and desirability of Not workman—not in order to make a person more proficient at his work But man—but in order to provide the worker with a fuller life and to improve his mind as a man, not merely as a workman (So long as one looks at the workman only and not the man also, so long the view will be that one ought to be given only so much education as is necessary to make him a proficient workman—but when we proceed to consider the man in himself, we at once realise that he ought to be educated if education will make him a better man apart from the question of his work) Victor Hugo—a great French philosopher

Opens prison—by extending education we improve men's moral nature and so render the commission of crime less probable—by extending education men are made better and the likelihood of the commission of crime is reduced

Para 12 Are poverty—are born in a humble position in life We care—we see Grow ignorance—that they are not allowed to grow up without education To appreciate—to realise, to form a correct opinion of Gray—a minor poet who imitated the classical school of English poets His best known poem is his “*Elegy written in a country churchyard*,” from which the following lines are quoted Now say of—at the present day make this observation regarding Rural population—the people who live in the country, the rustic population of England Ample page—her vast field Rich time—added to as time was progressed so that now it is a rich store Did enroll—did not open out before their eyes, did not unfold before their eyes—i.e., they had not the advantage of being introduced to the field of knowledge Chill—chilling, depressing, making one miserable Penury—poverty Repressed—kept down, restrained Noble rage—the noble desire to gain knowledge, the praiseworthy desire to gain knowledge And soul—and killed all the noble instincts and longings of their heart

Para 13 Mathew Arnold—a distinguished modern prose writer and poet. His “*Sohnab and Rustem*” is one of his best known pieces His—Sc book Culture—enlightenment derived through learning Sweetness—mildness and gentleness Light—enlightenment Moonshine—show without substance or reality, empty show—i.e., that there is nothing in all this But 1869—but he wrote this book as far back as the middle of the XIX century when as yet the value of imparting education was not so thoroughly and generally recognised

Para 14 The year act—the year in which the “Elementary Education Act” became law to regulate the conditions of the free but compulsory education of the masses Since the passing of the Education Act Board schools have been started in England In

these schools both boys and girls are taught the rudiments of education free of cost, but parents have been constrained to send their children to school until they attain the age of fourteen and penalties have been prescribed for any violation of these provisions - Epoch—Era Social history—history of the progress of society and of social institutions At that time—in the year 1870 Elementary school—schools where the mere rudiments of learning are imparted Over—more than, above And result—and what consequence has followed from this extension of education First—first of all, in the first place Take up—deal with Criminal statistics—figures showing the actual number of persons who have suffered imprisonment in consequence of having committed crimes Up to 1877—i.e., till seven years after the passing of the Elementary Education Act. Number prison—the number of persons imprisoned in consequence of conviction for crime Showed increase—seemed to grow in numbers, showed a decided inclination to increase in numbers Average number—the estimate being made for the whole year Steadily—gradually and continually Round numbers—not going into a very precise calculation By one-third—Sc of the former number Remember—bear in mind Population—the total number of people in the country Steadily—gradually and continually Increasing—growing more and more numerous Our criminals—those people in England who were convicted of crime Same proportion—same ratio In then—had the number of criminals increased in proportion to the increase in population Our expenditure—the national or state expenditure On—for the maintenance of In juvenile crime—in the number of young criminals Satisfactory—pleasing Committed—sentenced to prison Indictable offences—the more serious kinds of criminal offences—those kinds of criminal offences for which one was liable to be charged by the Grand Jury in the court of Sessions Fallen to—the number had been reduced to Last—the latest, the most recent Figures—statistics Poor rate—those in receipt of poor relief Turning statistics—now considering the number of persons in receipt of poor relief Paupers—people who depended

upon the assistance of state funds for their means of existence To population—in every thousand of the numbers of the people in the country As high as—as numerous as , proportionately as great as . Fallen to—been deceased to In parenthesis—by way of a side remark which contemplates only one aspect or portion of the question within brackets In the Metropolis—in London itself Substantially—very much The average—the general number of paupers in other places Our poor—the amount of money the state is called upon to spend on the relief of the poor

Para 15 Worst crimes—crimes of the most serious nature , the most heinous crimes Remarkable—noteworthy Satisfactory—gratifying to know Penal servitude—a kind of imprisonment at Dartmouth for a long period This kind of imprisonment is only awarded in the case of serious or obstinate criminality Steadily fallen—has been gradually but continually decreasing Notwithstanding—although there has been all the time Convict prisons—prisons for receiving people sentenced to penal servitude Have unnecessary—from want of convicts to people them owing to the decrease in the worse forms of criminality Applied to—used for

Para 16 Close connection of—intimate relationship between Observe—note Last returns—the most recent statistics Committed to prison—sentenced to imprisonment

Para 17 Table—statistical account Illustrates—shows Striking manner—most forcible way Progressive—steadily increasing Decrease—reduction In sentences for—in the number of persons sentenced for Serious—grave , the worse kinds or forms of All—striking—all the more noteworthy Has falling—has been steadily and continually growing less and less Rapidly rising—fort increasing

Para 18 Be supposed—be believed , be imagined Should—ought to Look at—regard Matter of—affair concerning or having to do with L S D —pounds shillings and pence i e , money —national or State expenditure Referred to—made mention of ,

spoken about This consideration—the money side of the question Reply—answer Score—account Expense—state expenditure, expenditure of national resources

Para 19 Various—several, of many kinds Allowances—concessions of many kinds Circumstances—considerations Into consideration—into account Figures—numbers Cannot claim accuracy—cannot aspire to be absolutely precise and correct They are interesting—they arrest our attention Satisfactory—afford us pleasure

Para 20 The fact is—as a matter of fact Fraction—small portion Of the crime—of the criminal acts that are done Arises from—is due to, is the result or outcome of Deliberate wickedness—premeditated or downright vice Irresistible—that which cannot be overcome Great sources of crime very potent causes of wrong doing Happy results—good results Are due—follow from Orders—orderliness Acquire—learn Not learning—not acquiring, being kept away from learning The streets—the evil that people learn from being continually in the streets when they see the worst forms of wrong doing Protected from—defended or saved from seeing Fatal—ruinous to their welfare Teaching and example—lesson taught by the example of Loafer—the man without an occupation who goes from place to place in the hope of being able to pick up something

Para. 21 To feel—to realise Advantage of—the good conferred by, the beneficial results achieved by Diminution—reduction Poor rate—the tax levied for the support of the poor, the tax levied for the purpose of providing the funds for the help which the State renders the poor Emptying prisons—the deprivation of the prisons of their inmates owing to a reduction in crime. Showing—clearly indicating or proving the fact Diminution of—reduction in the number of

Para. 22. It doubted—we may very reasonably doubt Devised—hit upon, planned The education—the system of education calculated to do most good i.e., produce the best results.

Great questions—important and pertinent questions Over and again—repeatedly Is wrong—is any particular thing or wrong *i.e.*, whether it is the proper thing to do or not. Ought us—should enable us [Note—In this paragraph the author points out the end of education—it is as follows

To teach us to —

(1) Tell right from wrong,

(2) Tell truth from falsehood,

(3) Distinguish the beautiful from the ugly]

Para 23 Two centuries ago—two hundred years ago Call upon—appeal to Sell their books—give up the pursuit of learning Buy furnaces—take to industry Forsaking—abandoning, giving up Minerva—goddess of learning Muses—the goddesses of poetry Barren virgins—sources that were unproductive Relying upon—depending upon Vulcan—the great smith of heaven He was believed to be the most proficient worker in the metals (see note *ante*)—hence industry, manufacture We Muses—because the system of education in vogue has not produced the best possible results we must not give up education itself Based—founded Our education—our system of education Bible of Nature—the revelations made to us by Nature, the truths which Nature has taught us

Para 24 Constitute—make up Abraham &c—names of three of the Jewish patriarchs The three—arithmetic Fig synecdoche or use of part for whole

Para 25 Accused of—charged with Attacking—speaking against Classical education—a course of instruction in the literature of ancient Greece and Rome Important—almost essential Absurd—most silly, ridiculous Undervalue—depreciate Neglect—ignore Are whole—do not constitute the whole of education Our education—the education which most Englishmen receive Observed—remarked Too often—in the generality of cases Merely—simply Dead gentlemen—dead people—whose language now is a dead language *i.e.*, is no longer spoken Neglect—pay no heed to. To . metaphor—to employ the metaphor made

use of by Cicero Took care of--looked after, attended to Neglect--took no care of, did not attend to Much of--a great deal of So-called--which we call Is classical--is not education in the classical languages at all The Grammar--the construction of the sentences Sense--the meaning and spirit of the writing Is lost--is overlooked, is passed over, is not understood This--the classical teaching imparted in our schools Branch--department Interesting manner--most attractive way Moreover--in addition In . system--as the classics are now taught in our schools Accue--the highest point Absurdity--ridiculousness Precaution--preventive measure Render--make Useless--worthless Trained--educated, taught Pronounce &c.--in some schools the name 'Cicero' is pronounced as 'kikeio' From themselves--as the Greeks and Romans pronounced the words Indeed--as a matter of fact

Para 26 The system--the mode of teaching the classical languages in vogue in the schools in England Falls--is unable Give--afford, supply Any love of--any real liking for any definite appreciation of Thackeray--William Makepeace Thackeray, a distinguished English humourist and writer of fiction He was born at Calcutta but brought up from his infancy in England Notes--description, account given in a book Cornhill--the name of a part of London--hence London Imagines--fancies The muse--the goddess of Greek Poetry Coming to him--paying him a visit Charmed--delighted, over-joyed Athens--the headquarters of Greek literature and learning With politeness--his answer being more truthful than it was courteous or decorous Your disagreeable--I was made to learn Greek in my youth at the cost of so much trouble At present--now, immediately Reconcile age--get to love you at once in my mature years (This hits off the defective system of teaching the classics prevalent in the Schools in England

Para. 27 One side--one aspect Expression--statement, mode of expressing the idea. Literæ Humaniores--Literary humanities. Old view--the idea that used to be in vogue in former

times Should . to—should be of the same, nature, as Human sympathy—the love which one person as a human being bears to another Wider—more extensive Kinsmanship—relationship Unites—binds, ties We are told—so we are informed Had—knew Small . Greek—very little of Latin and even less of Greek This was the criticism passed on Shakespeare by Ben Jonson, the scholar of the age Books—reading Help—assistance Receive from—derive from Meditation—thought. Discourse—discussion Supply—afford Who only—who has read only books Who Nature—who is absolutely unacquainted with the working of Nature Nothing live—has no experience of the world Learned—erudite But—only After all—everything being duly considered

Para 28 Justly observed—very fairly—remarked So-called education—what passes under the name of education Is like—resembles Treatise—book On Botany—dealing with the subject of the life of plants and flowers Flower-bed—a place where flowers are growing, a place where the growing of flowers is being cultivated

Para 29 We unlearn—we have not only a great deal of knowledge to acquire but we have also a great deal which we have not learned properly to forget

Para 30 While remarks—though I make these observations Far indeed from—not at all Ungrateful—thankless Laborious—involving very hard work Exhausting—fatiguing Profession—calling in life Delightful—pleasing Playing with children—amusing oneself with playing with children To matter—but it is quite another matter to impart instruction to them

Para 31 To in—to teach one Fairly easy—tolerably easy Yes easy—this indeed is a very easy matter Help—assist Young soul—the young spirit, the aspirations of the young person Blow flame—to so train the young spirit that it may be useful in life Redeem defeat—to prevent the young life from being wasted—i.e., to make it useful New—energetic. Firm—

decisive, not wavering That easy—that is not at all an easy matter Work—action Divine men—teachers who partake of the spirit of the divinity

Para 32 Not intended—not devised, has not for its aim To make—to educate people to be Artisans—people versed in some handicraft Complete—thorough Generous—liberal Fits—qualifies Perform—discharge Justly—honestly Skillfully—well Magnanimously—with a wide heart Offices—duties

Para 33 Too ready—most ready Suppose—believe Questions of fact—questions dealing with actuality Settled—determined Verbal—having relation to words only Plutarch—a distinguished writer of the lines of eminent Greeks and Romans Amusing discussion—diverting argument Consideration—argument Brought forward—adduced Came first—was the first in point of time to come into existence

Para 34 Cannot be right—under the circumstances it is not proper Let—allow, permit Grow up—develop to manhood So that—in such a way that Unknown to them—they should not know Subtle—artful Skill—dexterity Artist eye—the eye of the expert Outlines—indications

Para 35 Any imagine—any people are under the impression Find thought—obtain sensible instruction Disappointed—i.e., they will not obtain what they expect Dwells by—is to be found in The stream, &c.—natural objects alone are capable of inspiring thought Are us—we can get to them less Wish—desire No books—is also to be found in and inspired by reading books Used—read Judgment—discernment. Imperfect—defective Instrument—medium, means of communicating Expression—the statement of thought

Para 36 Probably—most likely Defects—deficiencies Our system—our mode or method of imparting education Alluded—referred So many—such a large number of persons Fail .. on—are not able to carry on Systematic—regular Self-education—the teaching of themselves without the assistance of a teacher No

. live—it is certainly true that we continue to learn something so long as we live Live proverb—in other words experience teaches By living we gain experience and that is a source of instruction to us But is—but the real problem is Haphazard—irregular, desultory Scraps—bits, pieces Light on—come across Carry on—conduct. Fairly—justly, properly

Para 37 Should be such—ought to be of such a nature Youth—people who are young Age—people who are old Remember—bear in mind Patriotism—love of one's fatherland Of Scott

“Breathes there a man with soul so dead

Who never to himself hath said

This is my own, my native Land?

If such there be, go mark him well

For him no minstrel dirges swell

High though his titles, proud his name

Boundless his wealth as wish can claim

The wretch concentrated all in self

Doubly dying shall go down

To the vile dust from which he sprung

Unknown, unhonoured and unsung

—*Lay of the Last Minstrel*

Loyalty—devotions to one's sovereign and government Self-control—the ability to restrain one's passions

Para 38 Given the views—stated the opinions Of authority—of a person, competent from his experience to speak on the subject Expected—looked forward to Quote—reproduce The opinion—a view which in substance is the same Given—stated, formulated—in his work “*Lay Sermons, addresses and Reviews*”

Para 39 Such education—the education which can be called a proper education—a liberal education Average boy—a boy of ordinary ability With accuracy—easily and correctly Sense—realisation, appreciation Excellence—merit Literary excellence—style. Derived—acquired Our writers—those writers of the

English language who have acquired the reputation of being classical (such as Shakespeare, Milton &c) General acquaintance—general knowledge Great—important Social existence—life in society To of—to have some elementary knowledge of, to know the elements of Fair—good Geometry—the science of figures Have with—learned Logic—the science of reasoning Rather by experience—more from the habit of reasoning correctly taught him in a concrete fashion Precept—abstract teaching Acquirement of—the learning of Should pleasure—should have been learned by him by way of recreation

Para 40 Information—knowledge Interesting—amusing Have with—have had a feeling similar to Anatomist—one versed in structure of animal bodies Could say—Sc as John Hunter said As a boy—when I was a boy Wanted—wished ardently To know about—to have some information respecting Grasses—the different herbs that grow Why—the reason why Pestered—worried About what—concerning things which Cared about—took any interest in

Para 41 Observes—remarks Locke—an English philosopher of the seventeenth century He wrote a treatise on education Treatise—work, book Say books—pass this one remark regarding books, make this one observation concerning books It name—it has come to be so considered Converse—acquaintance Principal—essential, most important Two others—two other considerations Joined with it—combined with the reading of books—(then we shall have study in the full sense of the word) Contributes—subscribes Our knowledge—the acquisition of knowledge by us Those—i.e., the other considerations in addition to reading or study Meditation—deep thinking Discourse—discussion, argument Methinks—so I think, it is my opinion Collecting—gathering together Rough materials—the data of knowledge Among which—out of which A great deal—a lot Laid aside—discarded. Useless—of no value Choosing—selecting—(separating the useful from the useless) Fitting—placing in order Wrangling—arguing The distinction between wrangling

and discoursing is that the latter is undertaken in a friendly spirit and with the possibility of conviction whilst the former is hostile argument pure and simple Is use—serves no good purpose Surveying the structure—taking a comprehensive view of the building after its construction is completed Symmetry—regularity of shape or form Agreement of the parts—regularity of construction Amiss—wrong Fix minds—make us remember them

SUMMARY

The education of the masses not only reduces ignorance but lessens crime It is proved by statistics that ignorance is the root of crime Since the passing of the Education Act in 1870, the average annual amount of crime has been greatly reduced and several of the convict prisons have been used for other purposes

Classical education if imparted in the proper way is a most essential part of one's general education—but as the classics are taught, in the zeal to teach the grammar of the dead languages the sense is in most cases lost sight of Besides reading, we require also meditation and discourse Without these two latter, reading alone is of very little use

MODEL QUESTIONS

1 What do you understand by "National Education," what effects have resulted from the passing of the "Education Act of 1870"?

2 What in Huxley's view constitutes a fair education for a youth of fifteen or sixteen?

3 Summarise Locke's view of Education

4 Explain in simple English —

- | | |
|----------------------------|-----------------|
| (a) And yet the prevailing | idea, (Para 6) |
| (b) Most of our children | soul (Para 12) |
| (c) To give instruction in | men (Para 31) |
| (d) It cannot be right | grace (Para 34) |
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CHAPTER VII.

SELF-EDUCATION

Para 1 Education faculties—Education consists in the development of all our faculties in such a fashion that one does not stand in the way of another Begins—commences Nursery—the room in which the children of a household are brought up Goes on—is continued But there—but it must not be supposed that our education terminates on our leaving school It life—our education goes on so long as we live Whether not—whether we so desire it or not We are every moment learning something through our senses of sound and sight Question—subject for consideration After life—after our educational career strictly speaking is over Wisely—well Chosen—selected Picked up—acquired Haphazard—at random, in an irregular manner Gibbon the famous historian of the Roman Empire It has been said that it was Gibbon who first introduced the scientific treatment of history in the English language He flourished in the 18th century He others—is imparted to him by others Important—of greater value

Para 2 What ourselves—the education that is self-imparted Indeed—as a matter of course More useful—of greater use to us Of others—from others Went far—made any marked or great progress Became eminent—attained distinction Discipline—teaching Restraint—the restrictions to which one is subjected in school

Para 3 Even if you would—even if you so wished it Empty—devoid of learning Garnished—clean The is—the only point on which we have to make up our minds Prepare it—so train it or accustom it

Para 4 Have school—have not earned fame in their scholastic career On account—for that reason Discouraged—disheartened Greatest—most distinguished Ripen—develop Quickest—soonest Have pains—not taken trouble, not exerted

yourself You ashamed—you should feel shame for the fact that you have not done what you should have done If best—if you have exerted yourself as much as you could if you have tried to do as well as you could You persevere—you have only to continue to do your best Wellington—the Duke of Wellington, the famous English soldier He came to India during his brother's administration as Governor-General and won fame in the Deccan wars Later on, he saw service in the Peninsular War and crowned the achievements of his life by his victory at Waterloo in 1815 Napoleon—a Corsican subaltern who rose to be Emperor of France Dull boys—boys who were not quick and clever, boys whose powers of comprehension were slow Sir Isaac Newton—a great English mathematician and astronomer, and discoverer of the Law of Gravitation Dean Swift—a famous English satirist—author of 'Gulliver Travels,' 'Tale of the Tub' &c Clive—Robert Clive, the Victor of Plassey He joined the service of the East India Company as a clerk and rose to be Governor-General of the Company's possessions in India He obtained for the East India Company the *grant of the Diwan* from the Emperor Shah Alam Sir Walter Scott—a distinguished Scotch poet and novelist He is best known as the author of the "Waverley" series of novels and of the poems, the "Lay of the Last Minstrel", "Lady of the Lake", "Marmion" &c Sheridan—a distinguished English humourist and dramatist—best known as the author of the "School for Scandal," "the Rivals" &c Eminent—distinguished

Para 5 Evidently then—it is quite plain then It follow—it is not necessarily the case Have themselves—have made themselves famous or conspicuous by the brilliance of their performances Benefitted least—derived least benefit from their life in school

Para 6 Genius—exceptional cleverness Infinite capacity—unbounded capacity For pains—for taking trouble Which truth—which statement is to a great extent correct Quantly—in his odd, curious manner Says—remarks Plays part—

does not perform her functions properly In labour—all labour is to no purpose because it can accomplish or achieve nothing
 Stude—study

Para 7 Brilliant—bright, giving promise of future greatness
 For health—because of ill-health Industry—the capacity for work
 Character—habits of life Been life—have been utter failures in life, have totally failed to achieve any thing in life
 Sunk to—fallen so low as to have to resort to Shearing sheep—cutting the wool of the backs of sheep
 Bare subsistence—just sufficient to live on i.e., keep body and soul together Slow—dull Industrious—hard-working
 High-principled—whose character is thoroughly formed Steadily risen—have gradually but continually risen to higher and higher positions in life
 Filled—occupied Credit—honour Advantage—benefit

Para 8 Value of education—the actual worth of education
 Arisen—been produced Dr Arnold—the headmaster of Rugby School and father of Mathew Arnold the poet and critic
 Strange confusion—the queer confusion Solace—console Take knowledge—deprive a man of his enlightenment
 Bring him to—reduce him to State of an infant—the innocent condition of a child Brute—mere animal
 Mischievous—evil dispositioned Malignant—injurious Brute creation—the world or realm of animals
 Points out—shows, makes clear Elsewhere—in another place Neglect—do not attend to
 Guide—guiding principle Slaves of—utterly under the control of Ages—stages, or periods of life Vices—wicked ways

Para 9 Well—properly Started—commenced Stop—end
 Low view—poor notion Suppose—believe Merely convenience—only to serve some low or mean end
 Confine it—restrict the scope of our studies Bread and butter studies—studies undergone for the mere purpose of bread earning, studies undergone for the mere sake of earning a livelihood

Para 10. Object—aim, purpose Wise education—education wisely imparted
 Wise—sagacious Words of Solomon—the

- quotation is taken from the book of Proverbs of which Solomon (the wise) was the author Know—obtain some insight into Instruction—learning Perceive—appreciate Equity—the quality of dealing fairly with everyone according to the circumstances of the case Give—impart Subtlety—cleverness Discretion—the faculty of proper or accurate discernment

Para 11 Thoreau—a well-known French author Will way—will deviate far from his path To up—to possess himself of Golden words—words of the value of gold, words of the utmost wisdom Wisest Antiquity—the wisest men of ancient times Have uttered—have said Worth—value Succeeding—following. Assured us of—made us positive of

Para 12 Sad—sorrowful, melancholy Wise education—an education imparted on proper lines Will tend to—will have the effect of Provide—supply Both requisites—both the things that we need or require In youth—when we are young Strength age—fortitude or strength of character when we grow old Experience—the knowledge we gain by living in the world Dear school—a school in which knowledge is acquired at a heavy or great cost Fools—silly, inconsiderate, thoughtless people Will other—will derive their knowledge from no other source Study—pursue knowledge Were ever—were to have everlasting life

Para 13 Half the battle—the greater portion of the contest To life—to begin life in a creditable manner Train up—bring up, educate Way—mode of life He go—he should live When old—in after life Depart—deviate

Para 14 Beg in well—make a good start in life Easier and easier—less and less difficult for you to get on As on—as you progress If start—if you make a bad or unfavourable beginning Far from easy—not easy at all—hence, very difficult. Retrieve—make good, recover Your position—the position in which you find yourself, the situation in which you find yourself Difficult—a difficult matter Learn—to acquire learning, to learn the lessons of life by experience Still more—even more, far more Unlearn—to forget what you have learned

Para 15 Fix—make firm Best—most profitable In books—in what you read In men—in the concrete example of the men who live before you Ideas—the thoughts entertained by men Institutions—the organisations of society to meet the wants of people living in society Ashamed—filled with shame Ought ashamed—should be put to shame All we can - all that it was within our power to learn

Para 16 Does in - is not entirely or altogether made up of Studying—learning Facts—actual occurrences that have taken place in this world Very different from—of a very different nature or kind from Higher than—of a more exalted nature than. Mere instruction—simple learning Instruction—mere learning Stores use—supplies our minds with a stock of learning which will be of use to us in the future Sows seeds—lays foundations Will fruit—will produce effects Fold—times in value to the value of the education received

Of Locksley Hall—

“Knowledge comes but wisdom lingers,”

—Tennyson

Principal thing—chief thing, most important consideration Get—require

Para 17 Knowledge—mere learning Admittedly—by the confession of everyone Inferior to—of a lower order than Scant—poor Justice—just or fair treatment, fair judgment We told—it has been stated Proud—haughty Learnt much—acquired so much information Humble—lowly-spirited Knows—more—is in possession of such a little information

Para 18 But so—this is not however the case Have most—have acquired most knowledge Realise—understand How little—what a small amount

Para 19. Bishop Butler—a great English philosopher, author of an “Analogy on Religion” and “Fifteen Sermons preached in the chapel of the Rolls Court”—a work dealing with ethical philosophy in which he advocates the indulgence of all our passions and

appetites but in due subordination to reason Deep research—
 deep learning , profound learning Curious inquiry—of an inquisi-
 tive frame of mind Just—only Be mind -be reminded Not
 doing—not to misunderstand the nature of the acts they do
 Their discoveries—the truths they find out in the course of their
 experience Serve the cause of—answer the cause of , are useful
 to In proof—by way of affording proof Motive—incentive.
 Tend—have the inclination , are calculated Render unhappy
 —make life more happy Promote—advance Its satisfactions—
 the objects that afford comfort and consolation in life They
 employed—put to the most useful purpose Bringing light—
 merely acquiring knowledge of facts Alone and of itself—only.
 No manner—no kind Any otherwise—in any other manner.
 Entertainment—amusement Diversion—something to divert or
 turn aside one's thoughts To light—to bring anything within
 another's knowledge which was not known before An achievement
 —an accomplishment Sooner or later—at some time or other
 Useful—serviceable

Para 20 Unjustly said—unfairly remarked , incorrectly
 stated Rude—not productive by itself of any results , barren.
 Unprofitable mass—a mass from which we can gain nothing —from
 which we can acquire no enlightenment Materials—rough sub-
 stances Builds—constructs its fabrics

Para 21 Poor—miserable , wretched Architect—builder.
 Careless—regardless of consequences Choice—selection Materi-
 als—data Foresee—anticipate Effect—consequence Bringing
 light—exposing new facts , bringing new or fresh facts to view
 Steps—advances At the time —when they were effected Practi-
 cally—to all intents and purposes

Para 22 Knowledge power—the more we know the greater
 command do we acquire over the facts of existence Saves—effects
 an economy in Human speech locomotion—speaking and
 going about Domestic economy—the art of managing a household
 economically Saves income—effects a saving in expenditure and

hence in the outgoing of that which constitutes one's earning
 Sanitary laws—the laws and rules regulating the health of commu-
 nities Intellect—mind Saves—prevents Wear and tear—un-
 necessary wear and tear Laws spirit—the laws which have to
 do with the soul What save—the economy and saving its effects
 is inestimable

Para 23 Direct self-preservation—the immediate preserva-
 tion of oneself Herbert Spencer—a distinguished English philo-
 sopher of the XIX century His best known work is his “Data of
 Ethics” Spencer is an exponent of the scientific and experimental
 method Maintenance—keeping up All-important—the most
 important that which is of the greatest service Indirect—effected
 in a round about manner, or by other means Gaining livelihood
 —earning a living Herbert Spencer's view is that both for the
 purpose of “*learning how best to live*” as well as for bread earning
 purposes the study of science is the best preparation Due discharge
 —proper execution Parental functions—the duties of a father
 or parent Proper guidance—the instruction requisite to lead one
 aright Interpretation—understanding National life—the exis-
 tence of a people in an extensive society Citizen—member of the
 State Rightly—properly Regulate—direct, control His con-
 duct—the mode or manner of living his life in the Social Community
 (or State) Indispensable—that which cannot be done without
 Key—solution Alike—equally Perfect production—the most
 satisfactory results Highest—most perfect. Forms—manifesta-
 tions Needful—necessary Is still—is always Discipline—regu-
 lation, ordering Efficient study—the study that produces the
 best results or does most good Once more—once again Lives—
 does not live a life that does any one any good or benefit Knows
 all—is totally ignorant of science

Para 24 Advice—suggestions offered for the purpose of lead-
 ing a proper life Asserts—declares, makes the positive state-
 ment Gain—acquire Likely—calculates To Heaven—to
 serve our purpose to attain heaven I this—I am not quite
 sure that this is the case At rate—anyhow Wisely—sagaciously.

Look on—contemplate Think on—reflect on Long-past—that is now long over School days—the times that I have passed in school and college I well—I know thoroughly Fact—event, happening Formula—set form of statement Sweet—melodious, harmonious Come to me—recurred to my memory Over again—repeatedly Unexpected—unlooked for Ways—manners, mode of presenting themselves Proved to be—been as a matter of fact Use—service I believed—I could have anticipated Whole life—the entire view of life that I take Larger—wider

Para 25 Pure truth—the absolute love of truth or the love of truth for its own sake Rare—of unfrequent occurrence and therefore seldom to be met with Beneficent—of use and benefit to others See—observe, realise Merits—advantages At once—immediately Perceive—notice, observe Widely—extensively—Increased—augmented Attracted them—drawn towards scientific studies Single-minded—disinterested

Para 26 Hardly—scarcely Piece—bit Information—knowledge Come in—be Worth seeing—of sufficient importance to be seen The knowledge—the most valuable and enjoyable experiences of life—indeed those that keep life going follow from the acquisition or possession of knowledge

Para 27 Is like—resembles in its nature Mystic—mysterious, supernatural Patriarch's dream—the dream of Jacob, that a ladder extended from the earth to heaven Base—bottom Rests—on—is placed on Primeval earth—the earth as created from the earliest times Crest—top or head Lost—unseen Shadowy splendour—the mystic magnificence Empyrean—let the sky above our heads—hence, Heaven Great—important, famous Traditional ages—times long past Have of—have commanded the secret of Poesy—poetry Erudition—learning Ascending—and descending—going up and coming down Scale—ladder—the reference is to the ladder Jacob saw in his dream Maintaining—keeping up Communication—intercourse

Para 28 Sad—most distressing or melancholy Remember—recollect Cases—instances Authors—originators Great—important Unknown—undisclosed, not revealed Gratitude—a feeling of thankfulness Great discoverers—people who have made important and consequential discoveries For fame—with the object of acquiring a wide reputation For truth—to discover the truth Fireless—that which knew no fatigue Zeal—enthusiasm Trod—walked Heedless—regardless Wrought—worked Left God—left the issue or result of their works in the hands of God Wove—worked into their works or poems Deathless—that which could not be forgotten

Para 29 Application—interest added to attention Absolutely necessary—indispensable Give mind—attend only in a most disinterested manner Cost you—mean for you Twice as much—double the ordinary amount

Para 30 Sad to think—most melancholy to reflect How little—what a small amount of Originally—in its primary sense, in the sense in which the word was first used Lord Morley—a great modern literary critic and statesman He was Secretary of State for India in the present liberal government Habitually—accustom ourselves to live at all times, develop it into a matter of habit Right—properly directed

Para 31 Brain of man—the human intellect Should be—ought to be Dome thought—the spherical shaped abode in which thought resides Palace—sumptuous home Soul—the spirit of man Dome—a minor English poet of the classical school Yet may—still can, we still able Can—desire to do so Stock—provide Uplay—lay by For day—the ultimate day of reckoning

Para 32 Much—a great deal, many views Creed—philosophical belief Positivists—those who maintain the doctrines of the positive philosophy The positive philosophy was a system of philosophical thought founded by Augustus Comte (1798-1857) which limits itself strictly to human experience, denies all metaphysics and all search for first or final causes Cannot agree—

cannot be of the same mind Noble motto—a most excellent principle at the basis of their teaching

Para 33 Emerson—a well-known modern American Writer Innocent—guiltless After—following, in the manner Tradition—the manner taught them, the mode in vogue with Fathers—ancestors Sense of duty—realisation of their own responsibilities Has to—does not comprise The use of—the employment of, the exercise of Faculties—mental and other powers

Para 34 Measures—estimates, judges By himself—by the standard formed by him in his own mind Greatest—loftiest, tallest In feet—estimated in so many feet System notation—system of stating numerical amounts in figures Is on—is based on How great—how important, how eminent What not—how great a man is capable of becoming and what he does not make of himself

Para 35 Says—remarks Pascal—a great French philosopher

Para 36 Elsewhere—in another content Is reed—is only like a feeble blade of wild grass Feeblest—weakest, most impotent It not—it is not requisite Arm—fortify Crush—destroy Exhalation—a giving out of breath Destroy—kill Nobler—more potent The universe—the world Knows—has a realisation of the fact He dies—his life is terminable Prevailing him—being superior to or more powerful than Knows power—does not know the limit or extent of its powers

Para 37 Qualities—attributes, virtues Essential for—in-dispensable, most necessary, absolutely requisite Perfecting—perfect development Cool head—calm judgment Warm heart—generous disposition Without head—if we have not a calm judgment Apt to—disposed or liable to Form—arrive at Hasty—not properly considered Without—if we have not Sure to be—most certain to be Sound—healthy Do little—not accomplish much Even intentions—even our most determined resolutions to do well

Para 38 To friend—to speak highly or approvingly of a friend We say—we say concerning or regarding him He gentleman—he possesses the qualities of a gentleman to a most marked degree What is gentleman—what qualities are requisite to constitute a gentleman, what qualities are needed to make a gentleman Asked—inquired This was a question asked by him in order that he himself should answer it Possessing qualities—having all these attributes Exercise them—display them Graceful—elegant, attractive Outward—external Manner—fashion Is .thing —is a less common being, is a more uncommon character Can titles—are able to confer titles on one, can invest one with the titles of greatness or nobility, can invest one with titles which will raise him in social position But they gentlemen—but they cannot instil into people the qualities or attributes requisite to make or constitute gentlemen

Para 39 Archdeacon Farrar—an eminent English preacher and writer of the XIX century but known for his "Life of Christ" and "Seekers after God" Approaches to—is characterised by the greatest degree Such—that degree Has in—has enjoyed Vigorous—active Temperance—moderation in all kinds of indulgence Soberness—moderation Chastity—freedom from dissipation Is of—contains of rich stock of, is stored with a wealth of Learned—gained Experience—knowledge of the world Noblest—highest Uttered—given expression to Is of—mirrors, reflects Is itself—is not conscious of having done wrong Spirit—nature Divine spirit—the spirit of God Fitting—proper

Para 40 True of—the proper method of, the right manner in which to conduct John Stuart Mill—a distinguished English philosopher and writer of the XIX century The son of James Mill, his best known works are "Logic," "Political Economy," "Representative Government," "Liberty," "Examination of Sir William Hamilton's philosophy" &c Question things—examine everything with the object of ascertaining from it what you can Turn away from—try to evade Accept—take for granted as true.

Doctrine—theory, view Rigid scrutiny—very severe and strict examination Negative criticism—criticism directed to the finding of faults or errors Fallacy—in accuracy of argument Incoherence—inconsistency Step by—go by, escape us Unperceived—unnoticed Above all—beyond everything, more than anything else Insist on—demand Using—employing, making use of it in our conversation or writing Proposition—statement Assenting—agreeing to or accepting or approving of it

Para 41 Earlier education—when one is acquiring the rudiments of education Might be equal—might derive the like advantages, might stand on the same level Sir W Jones—a great oriental scholar Fortune—means Peasant—a poor rustic He prince—he gave himself an education of a very high order. Long ago—very far back in the past Remarkd—observed Royal road—easy method or path All royal—all methods are equally easy if they be properly pursued No particular method is easier than another Prize—the reward, the benefit derived ultimately Lights up—illuminates Bright—glorious Progress—mental and moral advancement Appreciate—estimate at its real worth, enjoy. Literature world—the works or books written in different countries Sources interest—things or objects to interest us

Para 42 Be said of us—be remarked concerning us Take all—taken on the whole Look again—find a person who will be his equal, find another person to equal him in merit or worth At rate—at all events He life—he lives a noble life at all times, his daily life is characterised by nobleness We in us—we are everyone of us inspired or moved to do noble and glorious things

Para 43 So framed—so ordered, based on such lines. Deepen and strengthen—make more intense Reverence—respect. Admiration—praise for and appreciation of that which is worthy of appreciation Fault—shortcoming, defect. The undertaken—the manner in which it has been imparted or sought to be acquired Entered into—entertained Natural appetite—an

inquisitiveness of disposition Entertain—amuse, provide diversion for Ornament—lit decoration, but here enlightenment which is a source of decoration, for the mind Reputation—the name of being a learned man Sincerely—honestly To reason—to display their reason truly To the—for the Benefit—advancement Sought in knowledge—endeavoured to find in knowledge A couch—some foundation Searching—inquisitive Terrace—a piece of raised and levelled land Wandering—roaming Variable—changeable Relief—alleviation State—condition

SUMMARY

What education is—

Education is the harmonious development of all our faculties It begins in the nursery, and goes on throughout life Every moment of our waking life we are learning something

The value of self-education

What we teach ourselves must indeed always be more useful than what we learn of others Some of the most distinguished and eminent men have been dull students, whilst many who have been brilliant at school have for reasons been unable to achieve anything in after life One should try to begin well, and the process of educating oneself will be easier and easier as he goes on If one makes a false start it will be far from easy to retrieve his position It is difficult to learn but still more difficult to unlearn

What is education?

Education does not consist merely in learning languages or a number of facts It is something very different from, and higher than, mere instruction Instruction stores up for future use, but education sows seed which will bear fruit manyfold The study of science is essential, it being essential for direct self-preservation or the maintenance of life and health Attention and application to one's studies are absolutely necessary to the enjoyment of life One must give the whole of one's mind to what he does

The true method of self-education is to question all things, to strive without the most rigid scrutiny, to turn away

one's face from no difficulty, and to thoroughly enquire into the meanings of words before using them

MODEL QUESTIONS

1 What is education? summarise the views of the author, Bishop Butler and John Stuart Mill on the subject

2 Are the brightest youths in school the most successful in after life—what explanation does the author give for the case being sometimes the reverse?

3 Write short notes on —

Wellington, Napoleon, Sir Isaac Newton, Dean Swift, Robert Olive, Sir Walter Scott, Sheridan, and Gibbon

4 Explain in simple English —

- | | |
|----------------------------|------------------|
| (a) Doubts as to the value | man (Para 8) |
| (b) Bishop Butler tells us | useful (Para 19) |
| (c) Great discoverers | glory (Para 28) |
| (d) The brain of man | day (Para 31) |

CHAPTER VIII.

ON LIBRARIES.

Para 1 Great—distinguished, eminent In books—appreciatively of books Well said—remarked most brilliantly. These—books Instruct us—impart instruction to us Rods—canes for the purpose of chastising the pupil Hard words—cross words, severe words They asleep—they are always ready to afford you instruction Investigating—being employed upon any inquiry Interrogate them—question them, seek enlightenment from them Conceal nothing—hide nothing from you, disclose to you all that you wish to find out Mistake them—do not understand them, misunderstand their meaning Grumble—complain. Laugh at you—make fun of you Library—store-house More precious—more valuable Wished for—desired Worthy—fit. Compared it—likened to it.

Para 2 Say this—make this observation Better off—in a situation or position of greater advantage Advantages—the benefits derived from For of—for as much money as he pays for Little—a small quantity Pipes —pipe full of—as much as will fill, &c Very expensive—most costly—for printing if invented was in its infancy Handy—convenient to handle Ponderous—large and heavy Immense—of a very large size, of very large dimensions Could command—had access to in his day Also—besides, in addition Ancient literature—the literature of Greece and Rome Re-discovered—found again since his time The unknown—the form of literary composition known as the novel was unknown The novel is a book of fiction telling a story in an interesting fashion It has been remarked that Addison's essays in the spectator were the father of the modern novel They formed the prelude to the novel proper, which date from Richardson, Fielding, &c Before—prior to the times of Shakespeare—England's greatest dramatist Milton—England's greatest epic poet Byron—the leading poet of the Romantic movement, latter half of the XVIII and commencement of the XIX century To of—not to speak about More authors—authors who have flourished at a later date Fascinating—charming Voyages—accounts given by them of their travels Explorers—people who undertake voyages of discovery Geology—the science of the structure of the earth Have been created—have been so far developed that they have been raised to the status of branches of definite knowledge The discovery—the gradual advance in knowledge due to our increase in scientific knowledge All sciences—all the other departments or branches of science Far more interesting—a great deal more interesting

Para. 3. Schopenhauer—a well-known German philosopher of the XIX century Observed—remarked. His science—his investigation of scientific problems Never income—had never enabled him to earn any money Saved him expense—prevented him from spending much money As a nation—as a people. Gratefully—thankfully Admit—make the confession Reduced—

rendered very much less Our expenditure—the national or state expenditure Various—a number of different But income—but on the other hand by reducing our state expenditure has increased or augmented the extent of our state resources Spent on schools—expended on imparting instruction in schools Investment—money spent under circumstances that it produces a return in the shape or form of profit Advocate—stick up for Lighten—make cheerful Little amusement—small source of amusement, small source of gratification or pleasure

Para 4 Good-humouredly—in a mild and kindly spirit Expressed the opinion—stated or given utterance to the view Great readers—those who would read most Artisans—workmen Mechanics—those who work in mechanical science

Para 5 Continued increase—a gradual increase in the number of An argument—some evidence at least Contention—proposition Free Library—a library supported either by donations or public subscription which is open to the public free of cost Mercantile men—people engaged in mercantile work, i.e., in trade and commerce Form—constitute Small fraction—insignificant portion Called into being—come into existence Artisan—the skilled workman Small—petty Mainly—principally Working men—members of the working class, those who earn their livelihood by manual labour Monotony—sameness of employment Has existence—leads a life in which there is a great deal more of diversion and variety Watch—notice carefully Game—prey Their migrations—the seasons of the year when they go away from the country and the countries they go to Feeding-grounds—the places which they frequent for the purpose of obtaining their food. Turns things—occupies himself with many kinds of actions—i.e., with occupations of a number of different kinds He reaps—he engages himself in agricultural operations To plough—to direct the plough Lay—build, construct. Sheaf—a bundle of the plants producing grain or corn As, looks—as it ostensibly seems to be Said of—remarked in connection with Wordsworth—

the best known poet of the Lake School He was Tennyson's predecessor in the office of poet Laureate His shorter poems are his best productions To see—to be shown Study—his working room, the room in which he did most of his writing Studies fields—derives most of his knowledge and information from what he learns in the fields Wordsworth took a subjective view of Nature To him "every blade of grass that grew" had its "roots groped about eternity" (Hutton) To him "The merriest flower that grows" suggests "thoughts that lie too deep for tears" We for—we recredit him with None the worse—not of an inferior quality The meaning is that although such learning is derived from an observation of nature and natural objects and not from books, it is not in any sense inferior on that account

Para 6 Has life—passes his life in occupations that have far less variety in them Confined to—restricted to Process—regime From end—from the commencement or termination of one year to the commencement or termination of another Skill—dexterity Little short of—which is almost Narrow—limited Animated machine—an automaton possessing life and vitality. Variety—diversity in occupation Use of—reading of Tendency—a movement in favour of Shortening—lessening, reducing. Work slack—when the amount of business to be done is small Leisure—freedom from the necessity of engaging in bread-earning occupations Employ—engage, occupy, fill If library—if he can go to a library and get books there to read Lost—uselessly passed or spent

Para 7 The up—those who are no longer children but have attained to man's estate All country—in every part of the country Elementary schools—scholastic institutions where the rudiments of learning are imparted Being it—deriving some improvement from their reading Better—more proficient, better qualified to discharge his allotted duties Never to stop—never to have an end or termination Is up—is the place where men can acquire instruction [Note—It has been observed by an eminent

authorities in London that the only difference between a well-read man and one not so, is that whilst the former knows where to lay his hands on the information he wants, the latter does not] Set book—longed very much to get and read a particular book By that it—by making himself proficient at reading he established his claim or right (title) to have that particular book given to him Title to—right to have access to, in order to be able to read them Socialists—a sect of political philosophers who maintain that property or wealth should not be made to depend upon economic competition but upon one's needs, or even further, that there should be an equal distribution of wealth in the world Anticipate—contemplate in advance Promote—advance The number—the philosophical creed and formula of the Utilitarians This philosophical theory contemplates both a qualitative and a quantitative calculus of pleasures and pains Do books—have no application in the case of books Was grand—most delightful, most pleasure affording Enough—sufficient Reading advantage—the possession of a large amount of money is of scarcely any use so far as reading pure and simple is concerned, for it is not necessary for the purpose. the possession of a large fortune is not necessary to reading, nor is it in any way requisite for it Puzzle of business—the bustle of an everyday life of activity

Para 8 Beginning to realise—commencing to thoroughly comprehend or understand Last through—continue through Not of—not be restricted or confined to Devoted to—engaged or employed in Pursuit of money—money earning Devote time—give some of their time Acquisition—acquiring Minds—intellect Sum of—the total amount of Humble—lowly Lot—destiny Dignity—the honour and worth attaching to General impression—wide-spread opinion Something clouds—something of such an indefinite and uncertain character as to be valueless as a branch of study All philosophers—something that people who devoted their lives to abstract studies might well give themselves up to the study of Expensive apparatus—costly instruments with which to conduct or carry on experiments Do

we owe—are we indebted for Partly—to some extent Wise—good, noble and considerate Army and Navy—military resources Gallant—brave Paved the way—made possible, were the pioneers in establishing Colonial Empire—England's Empire beyond the seas With gratitude—with a feeling of thankfulness Accomplished—achieved Strong arm—energy and strength

Para 9 Mechanical engineer—a man whose business it is to attend to the construction of machinery and the like The debt—the amount of money borrowed by the British Government from people living in the country or from the residents of other countries on the security of the annual state income Cast steel—steel shaped and formed into articles by being melted and then poured into moulds—as distinguished from the process of beating heated steel into shape Weaver—a maker of cloth fabrics from raw cotton Potter—a maker of earthenware vessels Cowboy—a boy employed to look after cows At day—receiving a wage of twopence every day George Stevenson—the famous inventor of the steam-engine Apothecary—a dispenser of medicines The gratitude—the whole world is greatly indebted for the inventions by which they have added immensely to the welfare of humanity

Para 10 Civilised nations—communities that are very highly enlightened Some others—the degree of civilisation attained by different nations is not the same Approximately—roughly speaking Entitled name—entitled to be called civilised Establishment—founding

Para 11 Household Suffrage—the right of every householder to vote at the election of members for parliament

Para 12 Whose birth—the position in life into which they are born Is life—entails on them suffering and hardship all their life Uninteresting—devoid of interest or any attraction Only—this is a weighty consideration Little variety—only a small amount or degree of diversity Have access to—have it within their power to get at

Para 13 Greatest men—greatest authorities on scientific matters For a taste—for an intellectual liking Stand me in stead—serve my purpose Shield—protection Ills—misfortunes and evils Amiss—wrong Frown me—look upon me with the greatest disfavour, inflict on me the greatest misfortune Taste—liking Give taste—invest a man with a genuine liking for reading Perverse—ill-conceived, perverted You with--you introduce him directly to Best—most profitable that which is calculated to improve one most Tenderest—the most feeling and generous Adorned—illuminated Humanity—mankind

Para 14 Are beings—are capable of affording us as much instruction almost as the lives and example of living men A them—the thoughts of generations of people Progeny—products Great die—really eminent authors will never be forgotten, for they will always be read on account of the good they do He is not dead--his influence on mankind can never by the mere lapse of time be lost Glorious—illustrious Lifts high—is capable of ennobling you To behind—to continue to be cherished in memory by succeeding generations Is die—does not amount to dying, for you live in the thoughts of others

Para 15 The Urbino—a prince in Italy Founded—established Crimson—a shade of red

Para 16 Books ages—books contain the heaped up knowledge and experience of the people who have lived before us Lamb—a great English essayist, better known as the author of Lamb's "Tales from Shakespeare" Grace—a prayer of thanksgiving, or asking for a blessing offered up to God after and before a meal

Para 17 Accuse books—charge us with spending too lavishly on the purchase of books [Note —The amount of money spent in one day on drink in the world, would be sufficient to provide the principal cities of Europe with good free circulating public libraries] Cellars—underground rooms or compartments for the storing of wines and spirits The wine cellars of many epicures in Europe are stocked with old vintage wines whose total value

would be sufficient to purchase a public institution like Hyde Park. Most people for it—most people take a long time to consider before they buy a good book. The consideration concerns the question whether they will pay its price or not. Rather sad—a somewhat melancholy consideration or matter. Public-house—literally, a place open to and frequented by the public—but in everyday language the expression has come to mean a liquor shop. A drink—a place where drink is sold—hence, liquor shop. On all sides—everywhere. Public-houses—here used in its literal sense (see above). Rising—being built. For the supply of—to supply people with, to provide people with—i.e., Libraries open to and intended for the use of the public.

SUMMARY

Even so far back as five hundred years ago, when the art of printing was unknown, the Bishop of Durham spoke in high praise of books. Now the improvements effected in the art of printing have made books both cheaper to buy and more handy in size. Public libraries reduce the monotony of life and supply the working classes with the knowledge that has led many of them to achieve great things in this world. The number of public libraries in existence is happily increasing.

MODEL QUESTIONS

1 Summarise very briefly the use and importance of public libraries.

2 Mention the names of some persons who from very humble beginnings have achieved results which have been of national importance.

3 Explain in simple English —

- (a) These are the masters .. books (Para 1)
 - (b) Money spent .. expense (Para 3)
 - (c) We are beginning to realise advantage (Para 7)
 - (d) There are many .. good books (Para 11)
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CHAPTER IX. ON READING.

Lord Avebury—better known as Sir John Lubbock, he has recommended a list of the hundred best books in the literature of the world, and his list is considered to be the best

Para 1 Books individual—books render the same service to mankind collectively that one's memory renders to him singly or individually

[Note —This sentence is Baconian in style Of "Men fear death as children fear to go into the dark"]

They race—they are the record of the doings of the human race and the achievements of the human intellect. The made—the new facts we have been able to find out Accumulated—stored up, stocked—that of a succeeding age adding to that of a previous one Experience—empirical knowledge, knowledge obtained or derived through experience They—books Picture for us—give us a graphic description or representation of The . Nature—the wonderful and lovely, *i.e.*, striking scenes of Nature Comfort sorrow—afford us solace and consolation when we are sorrowful Change ennui—convert hours when we are feeling bored with everything of the world—a feeling of ennui is a feeling of satiety which robs every experience or occupation of relish and the power to afford pleasure or gladness Lift ourselves—ennobles all that is base in our nature, takes us out of the contemplation of mere worldly affairs to something of a loftier and nobler character

Para 2 An story—a story having its origin in Eastern thought Had of it—was the better situated of the two Imagination reality—imagination sometimes provides us with a better representation of things as they actually are than experience itself Bekings, &c —with the aid of our imagination What better—what is more desirable, and what is calculated to do us more good Transport ourselves—betake ourselves with the aid of our imagination To sea-shore—to places where we may see Nature in her beauty or

majesty Without fatigue—without having to endure the troubles of a journey Inconvenience—being put out in any way Fletcher—a dramatist of the time of Shakespeare—one of the great dramatists of the Elizabethan age Leave—liberty The best companions—in apposition with “my books”—hence my books which are my best companions Is to me—is for me, is in my estimation A court—a place where a large number of great men are assembled “A court”—literally is the assembly of important people that surround the presence of a ruling sovereign Converse with—hold intercourse with Old sages—the wise men of the past For variety—for the sake of having a change I confer emperors—I have a conversation with royal personages Weigh their counsels—critically examine the advice they have to offer or give Calling account—severely criticising their triumphs if they have been won by unjust means Deface statues—spoil the statues or monuments erected to the memory of sovereigns who won their triumphs by unfair means Constant pleasures—objects from which I can always derive pleasure To vanities—to follow the vain things of this world that are uncertain as regards the pleasure they afford Be it your care—you may make it your business or concern To augment wealth—to amass a pile of money

Para 3 Compared to—likened to Inexorable Death—death from which there is no escaping, death which is inevitable Carries off brightest—carries away the noblest and brilliant (i.e., of our living friends) On the contrary—on the other hand—the effect being exactly the reverse Time good—the lapse of time causes the inferior minds and characters to sink into oblivion while the nobler souls are exalted and made more noble and pure Minstrels or sages—poets or philosophers Out clay—if they be considered apart from their intellectual work are no more than ordinary earth, out of which the human body is believed according to tradition to be made Warn us—give us good advice Immortal—that will never be forgotten, that will live for ever Time pure—the lapse or passage of time has purified them The veriest wicked—the most wicked—those who were really the most

wicked Should endure—should be lasting, should be permanent. The grosser parts—the portions tainted by evil Fly off—depart

Para 4 All give—all the good things that this work can provide—hence, wealth, position in life, health, &c That they books—that they derived most of the purest kind of enjoyment they had from reading books Ascham—a famous scholar of the time of Henry VIII—full name Roger Ascham The school-master—the title of a prose work of which Roger Ascham was the author Touching story—most moving anecdote Lady Jane Grey—Queen of England for a few days after Edward VI She was beheaded with her husband by Mary Oriel window—a window that projects out beyond the surface of the outer wall of a building Oriel windows were fashionable in the Norman style of architecture and formed a distinctive feature of Norman castles Were in full cry—had scented their game and were all crying out loudly together She them—she had not gone out hunting with her parents I wist—I consider Is to—is after all nothing when compared with

Para 5 Had—was the fortunate possessor of Wealth—means Rank—position in society—he was once invited (by Queen Victoria) to be a guest at Windsor Castle Biography—an account of his life written by Trevelyan, his brother-in-law Owed—derived, obtained, was indebted for That books—that she is fond of reading books That than—that they are more enjoyable than Tarts, cakes, &c—fancy and tasty confectionery Plays—theatrical representations Sights—objects worthy of being seen, lovely scenes Greatest—most powerful—having the largest kingdom Poor garret—poor man living on the top floor of a house in a small room immediately below the roof of the house

Para 6 Endow us with—furnish us with, provide us with, give us Enchanted—affected by magic Parnassus—the name of a mountain in ancient Greece which was believed to be the haunt or abode of the muses—hence, the seat of learning Vivid idea—clear perception or notion Just as Nature—Of “Imagination is sometimes more vivid than reality” (p 231 of the text)

MIRRORS—looking-glasses in which objects are reflected **Are mirrors**—have the power to show us wonderful sights—hence afford us delight and enlightenment

Para 7 That book—that the book itself is to blame for failure to interest us—the defect may be in ourselves **There is reading**—the subject of reading has to be approached in a particular manner **Passive reading**—the act of merely reading a certain number of pages without entering into the spirit of what is written in them **Realise**—thoroughly understand and enter into the spirit of **Write well**—write elegant and good English **Listlessly**—aimlessly **Mechanically**—automatically **Realise**—form a vivid idea or impression of **Gallery of the imagination**—by the aid of our imaginative faculties where all mental pictures we form are created and stored **Teacheth safely**—always teaches the truth **Hazardeth sore**—undertakes a sad risk, undertakes or runs a very great risk **That experience**—that seeks to grow wise by experience—who relies entirely upon experience for his wisdom **Made cunning**—made wise—the use of the word ‘cunning’ for wise is an obsolete use of the word in that sense nowadays **Bankrouths**—bankruptcies **It is experience**—the wisdom that we acquire from experience is very expensive because it has to be bought at the cost of a deal of inconveniences and hardships—perhaps after many losses **It is pain**—it is a very painful experience, it gives us great pain **Find out wandering**—discover a short way or road to a place after wandering about a long time to find it **Prove experience**—endeavour to become wise by experience **Knoweth whither**—he does not know in which direction he is running or where he is going to because of the darkness of the night **Unlearned experience**—experience that is not combined with learning, experience gained without at the same time having learning **What . committed**—what a great deal of injury they have done **Twenty to one**—the greater number who make the attempt. **By the way of**—by the instrumentality or means of

Para. 8 The choice of books—the subject of the selection of the proper or right books to read **Of friends**—the subject of

selecting or choosing our friends Is duty—is a matter of considerable seriousness and gravity, entailing very serious consequences on us if we make a wrong selection As responsible—answerable to an equal degree in connection with both cases “Is the precious life”—see notes on p 204, para 7, of the text The same quotation occurs in Frederick Harrsion’s *Choice of Books*

Para 9 Ruskin—a prominent writer of the 19th century Among his best known works are *Modern Painters* and *Sesame and Lilies*—(chapters from the latter work are to be found in the text) Heaped up—piled up As they library—without selection—but just as they come from the circulating library, without any consideration being paid to their quality Wet with—moistened by, saturated with Fount of folly—silly books, books likely to do more harm than good—the reference is no doubt to current fiction It is hardly possible for any book on a serious subject such as history, metaphysics, ethics or outology to do any harm or be a spray from “the font of folly” As an instance or illustration of what Ruskin means I may cite an instance There is a novel called “Tess of the D’Urbervilles”—a novel dealing with Dorsetshire life A chapter in that novel is entitled “A Maiden No Longer,” and the chapter goes on to detail how the transformation was effected from that of a “maiden” to that of “not one” Such things are not desirable literature for young ladies

Para 10 Read improvement—read with the object or purpose of bettering ourselves For amusement—for mere diversion Light books—light and amusing literature Cannot . . it—not nourishing enough to sustain life Too them—a very great fondness for reading them

Para 11 Which books—which cannot aspire to the dignity of being styled books, which do not partake of the nature that books should partake of, which do not exhibit the true characteristics of books Without pollution—without being tainted with evil, (some of this kind are novels by Paul de Kock, the French writer, or the *Heptameron*, or tales by Margaret, Queen of Navarré)

Kick. . . street—expel them from our houses, and send them “flying” into the street Familiarises evil—makes evil well known to us

Para 12 Without them—without being benefitted by reading them, without feeling that we are improved by reading them Help a his—enable a man to get on in his, enable a man to advance himself in his The books—the loftiest and noblest use to which books can be put—the very best use that can be made of books Elevate us—take or convey our spirits Personal objects—aims and aspirations peculiar to ourselves Fade insignificance—lose all importance, become as if nothing

Para. 13 Positive cruelty—of the nature of an infliction Pathetic—appealing to one's feelings, most feeling To age—to another period of the world's history, to another epoch of literary history Another civilisation—the condition or circumstances of another era or epoch In Plato—from Plato's works,—the “Defence of Socrates” was one of Plato's works Plato was an early Greek philosopher who founded a school Have you—have the entire spectacle represented graphically before you The hundred—the whole body of the representative assembly who not only conducted the government but sat as judges The architecture—the classical style of architecture in vogue among the Greeks, which was characterised by a clear-cutness of detail The interested &c—the citizens of Athens who were highly interested in the trial of Socrates and the fate that after it would be meted out to him Odious—hateful Melitus—the name of Socrates' accuser One man—the figure of Socrates, poorly clad Plain ugliness—unattractive to behold, and even more than that, downright or absolutely ungainly An air of—an appearance of No .. it—it could not be reproduced in any dramatic representation To maintenance—to be kept and supported in Prytaneum—a place in the temple at Athens where public benefactors were supported at the cost of the public Intellectual toll—mental labour and effort, mental exertion.

Para 14 Being better for it—being ennobled by the fact of his having done so Stores—an abundant stock or supply Bright—genial Phantoms—ghosts, shadows At bed and table—everywhere—in all places and on all occasions They us—they are our masters Words of good—words giving us good counsel

Para 15 Far West—in the distant parts of Western America The health—the ruddy complexions of the miners who on account of the open-air life they lived enjoyed perfect health Haggard face—face that was pale That fainted—that was weak and languid In the wealth—in the race to make and obtain money

Para 16 English literature race—the beauties of English literature are the peculiar inheritance and patrimony of the people of England—its store of beauties being handed down to the present generation from past ages Have produced—have given to the world Brighter—more brilliant, conspicuous and illustrious Purer—more noble, expressive of nobler thoughts Richer than .

commerce—of greater value and of more worth than England's foreign trade More arms—more effective than our army and navy True pride—it is the honour It—the literature of England Too thankful—over thankful, more than sufficiently grateful

SUMMARY

Lord Avebury advises us in this extract to devote some of our time to reading, because we can derive most benefit and joy from that occupying But we ought to read only what is healthful and regeneration Some books exercise an evil influence upon us Such books ought to be eschewed or avoided, for the influence they exercise upon us is bad English literature is the true pride and glory of the country, more powerful than the arms of the country, richer even than its commerce

CHAPTER X, PATRIOTISM

Para 1 If was—if at any time or anywhere there existed. Might pride—might feel pride in exerting himself for It .

own—it is England Model to—pattern of Inward greatness—internal greatness, the intrinsic greatness of the country Like heart—there is a simile here England is compared to a man of small stature who nevertheless has a magnanimous heart—hence the meaning is that though the country is small in size its inhabitants have achieved great things in the world, far out of proportion to the size of the country

Para 2 As regards size—so far as mere size is concerned A ocean—it is so small an island as to be only a dot or speck in the ocean On the wide sea—that sail across the boundless ocean Fly flag—belong to the English nation, are the property either of the English nation or of individual Englishmen, most of the sea trade of the world is carried on in British ships

Para 3 No doubt favourable—the geographical position of England is favourable to her greatness England as she is situated is not only a geographical but also a political island Her situation as such makes her exempt from the complications of continental politics and affairs and secures her exemption from continental difficulties Our climate—the weather that prevails in England Genial—conducive to health and animation Bracing—strengthening The streak—the narrow English channel filled with silver-coloured water Saved, from—prevented us from being involved in. It is said that Napoleon remarked that if he had only the command of the channel for six hours he would have landed an army on English soil and conquered the country Many wars—numerous encounters with other nations Sceptred isle—land destined to rule Earth—realm Of majesty—of sovereign rule Seat of Mars—land where the god of war rules Other Eden—another Paradise Demi-Paradise—half-paradise, a state approaching that which prevails in heaven Fortress—stronghold Against infection—against attack from foreign powers Breed of men—race of human beings This sea—there is a metaphor here, England is compared to a gem and the sea or ocean to a vast sheet or piece of silver. Serves it—answers the purpose Office—

place Moat—the ditch filled with water surrounding a castle
 Envy—jealousy. Less lands—countries less favourably situated

Para 4 Orator—rhetorician United States—i.e., of America—
 the states in N America that have formed themselves into a federal
 union, called the United States Described—given an account On

Borealis—i.e., by the North Pole where the phenomenon of the
 Aurora Borealis is seen—hence to extend as far as the North Pole
 on the North Setting sun—the region when the sun sets—hence
 the extreme point in the west Say—assert With truth—with
 a greater degree of certainty The Sun Empire—the British
 Empire is so extensive that its dimensions extend from the east to
 the west, so that by the time the sun is setting in one portion of it,
 it is rising in another Brittania—England Needs no—does not
 require Bulwark—the outer wall of defence of a fort Towers—
 places from which to keep a watch out Steep—the coasts of the
 country which are elevated above the level of the sea Her waves
 —she is mistress of the seas Home—most congenial dwelling
 abode or place Deep—sea

Para 5 In of—reproducing the language employed or used
 by Statesmen—politicians Her flag—the English flag Waves
 —floats, flies Morning drum-beat—the sounding of the drum in
 the morning to assemble or muster the soldiers in a camp Follow-
 ing—going after Keeping company with—accompanying, keep-
 ing time with Circles—surrounds Continuous—endless Strain
 i.e., of music—sound of music Martial—military Airs—tunes

Para 6 May reflect—may think Satisfaction—joy Every-
 where present—present in every country Not enemies—not
 in the capacity of a hostile force or power Protectors—defenders
 Motto—the principle on which they act Volunteers—those people
 who are not regular and paid soldiers but offer to fight for their
 country without any remuneration Defiance—Sc hurled at the
 enemy

Para 7 Great—vast, extensive Has up—has been built up
 as by a natural process Gradually—in the slow and steady process

of time We it—we are indebted for it Energy—activity
 Industry—hard work Indeed—as a matter of fact Degenerate
 —degraded, deteriorated Feel—realise Come may—happen
 what will Bound—constrained To children—to send it down
 to future generations Unimpaired—in its perfect condition or
 state Strengthened and improved—made more perfect and
 lasting

Para 8 In regret—many lamentable occurrences have
 taken place in the course of our national history (i.e., of course,
 English history) Contrasted—compared with a view to detect
 differences Bloodless—not involving many wars

Para 9 Apart war—not considering the question of actual
 wars that have been fought So history—a record of actual facts for
 so long a time Stained—blemished. Crimes—wrong-doing Mass-
 acres—a general killing of the people Reign of terror—the name
 given to the period of despotism and absolute rule which followed the
 French Revolution—this was the period during which Robespierre
 was supreme Sicilian vespers—the name given to the massacre
 of the Protestants in France during the French religious wars This
 massacre was instigated by Catherine de Medicis in the reign of her
 son Charles XII

Para 10 In war—when engaged in hostilities Shown—dis-
 played Generosity—kindness of treatment End—close The
 Napoleon—the long and tedious war which England waged
 against Napoleon, including the Peninsular War and the termination
 of the conflict with the Battle of Waterloo When crushed—
 when France as a national power was overcome by England and her
 allies The Allies—the powers that fought together and opposed
 Napoleon—they were Prussia, Austria, Holland and England Occu-
 pied—took possession of Agreed to terms—accepted terms of
 peace Which intact—which in no way dismembered the French
 Empire Sole condition—only condition As latter—with
 regard to the French Colonies Agree surrender—be ready to
 give up Free from—not involved in (by having to pay a war
 indemnity as France had to pay at the termination of the Franco-

German war) Had one—had incurred a national debt in order to pay the expenses of the war Mainly—chiefly, principally Arising from—being due to, coming into existence in consequence of Look back—contemplate now-a-days Terms—the conditions of peace allowed to the French Behaved—acted Generosity—mildness leniency Hardly wise—scarcely prudent as it was unprofitable to ourselves Can scarcely wonder—can hardly have any reason for being surprised Claim victory—declare that the battle of Waterloo though won by the allies was in fact a victory for the French—the reason is as follows — the French lost nothing by the defeat beyond the defeat itself, whilst the English incurred an immense national debt besides the loss of a large number of lives The peace—the conditions on which peace was concluded Were us—were more beneficial to the French than to the English

Para 11 Restoration—giving back to France French Colonies—the settlements of the French in foreign countries such as those in America and India Small part—but an insignificant portion Exertions—efforts Sacrifices—advantages given up Put down—put an end to repress Slave Trade—the traffic of dealing in slaves Paid—delivered over in hard cash Induce—prevail upon Give up—abandon Traffic—the dealing in slaves Half a century—i.e., 50 years At a time—during a period, in an era Crushing—most heavy Debt—See national debt Were far-less—were very much less Prosperous—flourishing Squadron—a contingent of troops Kept—maintained and paid for, bore the expense of keeping up Annual cost—yearly expenditure Estimated—calculated Mr Gladstone—Mr William Ewart Gladstone who was subsequently Prime Minister of England in the liberal ministry When exchequer—when he filled the office of Chancellor of the exchequer or public finance minister of England Sacrifice—loss To free—as the price of setting free or restoring to freedom Altogether—taken on the whole Noble effort—praiseworthy attempt To put down—to repress Abominable traffic—hateful business Have cost the country—meant an expense to the country Sterling—pound in gold

Para 12 Drawn—derived Considerable—large Portion—share Revenue—national or state income Colonies and dependencies—places colonised by and conquered and governed by them

Para 13 Athenians—the inhabitants of the ancient Greek state of Athens Extracted—forcibly drew Annual contribution—a sum of money provided every year Their states—the other city-state in alliance with them With the Romans—in the case of the Romans Cardinal—most important Principle of taxation—the rule upon which their taxation was based The provinces—the lands conquered by Rome outside Italy Defray the expenses of—pay the expenses of They—the Romans Field produce—the produce of the land Value imports—the price of goods sent out of the country and brought into it Coming down to—dealing with Recent times—later times

Para 14 Very England—England has behaved very differently with her colonies Revenue—income Enormous—very large For benefit—for their good, on their account and for their sake Mother country—England

Para 15 Actual—real Was greater—was very much greater Return—the account given or published Cost of arms—the expenses of providing the army with fire arms Accoutrements—outfit and other requirements Barracks—accommodation for the residence of the soldiers Proportion—sum Recruiting expenses—defraying the cost of enrolling new soldiers

Para 16 It may be said—it may be held Mediterranean military expenditure—the expense of maintaining the Mediterranean fleet for the purpose of defending our command over the European and Eastern seas Called—termed, placed in the category of Of course—as a matter of fact Stations—places in the Mediterranean for the harbouring of the Mediterranean fleet To pay

expenses—to defray their expenditure from their own income Keeping them up—maintaining them in proper condition Communications—routes to Maintaining—keeping in proper condition Burden—cost Fall. us—be borne entirely by the mother

country i e, England Some part—some portion Refers only to
—is concerned only with On service—on actual duty The
expenses—the expenditure the mother-country has at all times to
meet

Para 17 National accounts—annual budget Devoted to—
spent on, expenditure incurred for On account of—to defray the
expenses of the colonial fleets Naval expenses—expenses incurred
for the maintenance or upkeep of the navy Were independent—
had nothing to do with the mother-country i e, with England Would
them—would have to be defrayed by them For seas—the
mother country defends her colonies against attack by foreign coun-
tries by sea Protected—defended Expense—cost What
them—they save much of their resources by reason of our doing so.
Consideration—thought and calculation Show—indicate Our
Colonies—Englishmen who are living in the colonies

Para 18 Take India—consider next the case of India Say
—remark, make the observation Makes contribution—pays
nothing directly towards The Empire—the expenses that are
incurred in a general way for the purposes of the British Empire
To—towards Home charges—charges incurred for the adminis-
tration of the mother-country Like our colonies—equally with
England's Colonies, to the same extent as England's Colonies Ad-
vantage—benefit Labourer—working man Derives advantage
—derives any benefit directly i e, in a direct or immediate manner
Hold—have possession of

Para 19 Military concerned—expenditure on the army
is concerned, expenditure for the maintenance of the army is con-
cerned Beyond—in addition to Necessary for—needed to pay
the cost Actually there—in fact serving in that country
Amusing—provoking mirth Serious subject—grave topic How
energetically—with what ardour Resists—opposes Charge—
head or item of expenditure

Para 20 Is liberality—is let off very easily Derives a
great advantage—obtains much benefit Our fleet—the English

fleet Cannot be doubled—is unquestionable Saves her—prevents her from incurring Contributes—subscribes Steam-tugs—small ships propelled by steam power and usually employed for towing larger vessels in shallow water Inland vessels—vessels that do not leave the country Pilotage—cost of paying pilots or captains who are thoroughly acquainted with the condition of a definite locality of the sea close to land Post charges—expenses incurred for the maintenance of harbours

Para 21 Honest effort—sincere attempt Desire—wish Benefit—advantage Made mistakes—sometimes committed errors At home—in England itself Principles—the fundamental rules

Para 22 That rule—that the people of India have profited by our government of the country Denied—gainsayed Dr Hunter—a great authority on Indian affairs and a well-known historian of the country—his best known work dealing with India is that published by the government of the country and known as the “*Imperial Gazetteer*” Orissa—a district or sub-province in the South of Bengal, under the Bengal Local government Crop—annual harvest Mildest—those that were least exacting and severe Taxes—the portion of their income they are required to pay to the state to meet the expenses of the administration Indian fellow-countrymen—the residents of India who are inhabitants of a portion of the British Empire Lighter—less heavy, less burdensome More secure—more safe from attack Does revenue—does not subscribe anything towards the state income of England Maintained—urged, declared Would be expect—would be more than we could expect Respected—revered

Para 23 Moreover—besides Unpopular—disliked by the people of the country not favoured by the natives of the country Clearly shown—unmistakeably demonstrated Mutiny—the mutiny of the Indian sepoys, 1857 Behaved—conducted themselves Like heroes—in a most heroic, gallant and noble fashion From lowest—men of all ranks Characterised—marked, signalled Avarice—greed for wealth Trusted—depended upon We must sea—

we would have been compelled to leave the country Gallant—heroic Skill—cleverness Have availed little—have been of but little good or consequence Did us—did not take part in the fighting against us Their behaviour—the way in which they conducted themselves Crisis—time when matters had come to a head Magnificent testimony—splendid proof, very good evidence Mode—manner, way Fulfilled—discharged Trust—the duties imposed on us as the Governors of India The use of the word “Trust” implies that rulers have a duty imposed upon them by virtue of their position to govern for the good of the people

Para 24 Adventurous—filled with thrilling incidents Observed—noticed, remarked Our over—the British rule was at an end, the British rule in India had terminated Fortifying—providing with fortifications for the purpose of defence At once—immediately In preparation for—to be in readiness for Anarchy lawlessness Foresaw—anticipated

Para 25 Eminent—distinguished Foreign Secretary—Secretary for foreign affairs M Thiers's Government—in the Government of France of which M Thiers was the president Borne—given Generous—kind Testimony—evidence Beneficence—good effects To face—to combat, to meet

Para 26 Have formed—have arrived at, have entertained Our rule—our government Well shown—excellently illustrated Find—have Barren—unproductive At Britain—at the time when it was delivered over to Britain Few handfuls—a very small number Crossed from the mainland—have crossed over from the mainland of China to the island of Hong-Kong They know—they are convinced Would from—would not be burdened by Oppressive—so heavy as to cause hardship Just—dealing fairly with all, regarding all alike Carry on—conduct Thriving—prosperous Profitable trade—paying business Almost uninhabited—almost devoid of population Immense—thick, dense, numerous Attracted—drawn By cause—for a like reason

Para 27 Of possession—during which the British have been in possession of the place Mild—moderate Administration—

government Exercised—conducted Restoration—restoration of Java to the Dutch Accustom again—to get them again accustomed to Dutch dominion—the government of the Dutch Clearer light—more enlightened government Was island—prevailed in this remarkable island Dominion of Holland—Dutch rule

Para 28 Passing to America—going to the consideration of matters in America Striking testimony—remarkable evidence, the very pertinent observation

Para 29 On line—on the one side, on the one hand The word 'line' also means 'equator' In wars—in fighting the Red Indians who are the aboriginal natives of America Between Pacific—from one side of the continent to the other, from shore to shore, from the Atlantic sea-board of America to that of the Pacific The scene of—the place or locality where has taken place Indian massacre—a general killing of the Red Indians Which war—which has not been able to govern the country for twenty years without going to war with the Indians Given—imparted Christian civilization—a civilization based upon the spirit of the Christian faith Centenary—every hundred years of its rule Are heathen—there live together the same Anglo-Saxon people and the same non-christian natives Indian treaties—terms of peace or of agreement entered into between the English and the Indians When them—when they are brought within the pale of civilization Have property—have proprietary rights vested in them and recognised by the law Are law—are obedient to the law

Para 30 That with—that the English have treated the people of Ireland most unjustly She to—she has a larger number of representatives in Parliament than, considering her size, she is entitled to By population—by reason of the number of people living in the country Or revenue—or by reason of the amount of money she subscribes to the revenue of the Empire Her ours—the taxes levied in Ireland are the same as those levied in England Land tax—tax levied on the possession of landed property Farmers—people employed in agriculture Is valuation—is valued lower for the purpose of the assessment

of the land tax Presses Ireland—causes much hardship on the people of Ireland To justice—to deal justly with Ireland Liberty—consideration

Para 31 Peace hath war—this is a quotation from Milton's sonnets—"Peace hath her Victories no less renowned than war The advances made in times of peace, the industrial, intellectual and other benefits that accrue from peace are not less famous than the acquisitions made by winning victories in war History progress—the history of the development and advancement of the human race Equal reason—just as much reason Forefathers—ancestors

Para 32 English tongue—English language Spreading—extending itself Bids fair—offers a fair prospect Become—be General language—the language used by or employed by everyone Human race—the community of people living in this world. Yet—all the same It ago—it is not so far back Bacon—Francis, Lord Verulam Translate—express in other language. The learning—the title of a work written by Bacon Private—exceptional character Language—the words actually used by the author Limits—restricts the number of Would birth—would secure for it a larger number of readers

Para 33 No country—no other land in the world Can boast—can speak with pride of Brighter—more brilliant Purer—more free from the intermixture of foreign elements Nobler—more worthy of praise As Englishman—because I am an Englishman I prejudiced—I do not maintain honest opinions By consent—by the general opinion of every one Shakespeare—England's greatest dramatist Stands out—appears prominently. Unique—by himself, having no rival or equal Pre-eminent—without compeer Literature history—history of literary compositions To of—not to mention More authors—people who have written in a later age Are nation—are also a source of pride to our country Recently—not long ago Leading—important Italian journal—a paper written and published in the Italian language Instituted—started Vote—an expression of opinion Best

—most valuable, most instructive Gave views—expressed their personal opinion Out of—of No than—no smaller number than Were English—were written in the English language

Para 34 Take again—again consider Commercial policy—the policy that we adopt in our commercial relations with other countries—the author means the principles on which England transacts her commercial relations with other countries All other countries—every other country Endeavour—try Check trade—stop the country by means of duties from trading with other countries Compel—force Imposition—laying on Heavy—of a large sum To use—to make use of, to use none other than Products—things produced by Commercial policy—policy as regards foreign trade Economist—writer on Political Economy Based on—founded on Theory—principle Commerce—foreign trade Benefit—do good to At another—by doing some injury to another We alone—only the English nation Open our ports—allow free access to our ports Impose—place Restrictions—limitations On countries—on other countries trading with us In respect—so far as foreign trade is concerned Stands alone—occupies an unique position Adopted policy—acted in the same manner To islands—to explain the position of the Hawaiian islands by the application of this principle of policy Territory—country In dispute—about which there is some disagreement If world—if these territories could become British possessions they would be open to the trade of the whole world without any restrictions In any other case—under any other circumstances—i.e., if they do not become British possessions Foreign trade—trade with foreign countries Jealously—rigorously By duties—by the imposition of large export and import duties

Para 35 History—an account giving a record of doings from one time to another Invention—discovery Associated with—connected with Locomotive—Railway steam engine Spinning—weaving cloth Jenny—the spinning and weaving machine Fox

Photography—Fox Talbot will always be remembered as the inventor of the art of photography

Para 36 In medicine—with respect to medical science
 The blood—the fact that blood in the human system flows from one part to another i.e., all over the body Anaesthetics—the use of drugs to make one unconscious during the performance of dangerous and painful operations Was use—was first introduced Antiseptic—the use of disinfectants Lister—a famous surgeon, of modern times engaged as the Royal surgeon He performed the operation of King Edward VII for appendicitis when the monarch suffered from the malady Great—illustrious, famous Bacon—the father of modern inductive philosophy, he was the first to point out the importance and value of the inductive method Newton—a famous mathematician and astronomer, and best known as the discoverer of the Law of Gravitation Darwin—the propounder of the theory of the Origin of Species [Note—all the names mentioned in this paragraph are the names of eminent scientists]

Para 37 These facts—an account of these accomplishments
 As us—is being of any particular credit to us Honour—cause for fame and distinction Impose on us—place on us, subject us to Grave—very serious Responsibility—burden

Para 38 Join in—repeat Thou—God Thy free grace—your gracious free will Build up—construct Envious height—an eminence or greatness that is enviable Her daughter her—the reference is to Ireland and the other smaller islands that are situated on all sides of England Stay us—maintain us Felicitate—happy condition Boon—favour We it—we must so conduct ourselves that we may merit the greatness that has been set to us Deepest force—the most potent influence stillest—that which makes least noise

Para 39 Has expect—is entitled to expect Every duty—Lord Nelson said this to his soldiers at the battle of Trafalgar

Para 40 Whole history—entire history, the history of the entire period Exercised—used, discharged Its trust—the extensive responsibility placed upon it Liberal—broad-minded—the idea is that of the exclusion of narrow-mindedness Manner—way Glorious—illustrious By won—by means of which the empire was consolidated It hope—to entertain a hope to this effect will be tantamount to dreaming May come—may arrive Whole people—all the people who speak the English language May form—may constitute

Para 41 Be. he—be considered to be Too to—too much in favour of, too much inclined to favour The themselves—the deeds we have achieved speak of our greatness Who own—who is most patriotic, who is inspired by the deepest and strongest feeling of patriotism The country—the feeling of patriotism Elevates—raises, ennobles Conception—idea Petty—insignificant Circle—limits Interests—affairs which engage our attention and attract our interest Width—expanse Splendour—magnificence Vainglory—bravado Extension—Sc to other lands Of our—of the extension of our &c People—the people of England who go abroad and thereby populate other lands Commerce—trade Deep sense—profound realisation

SUMMARY

In this chapter the author traces the growth of the British Empire and shows the virtues by which the different parts of the country are kept together. He emphasises the fact that the accumulation of so much territory in the hands of a single power imposes corresponding responsibilities on it, and shows that a nation's responsibilities are in proportion to its extent. In considering the position of India in the Imperial System, the author remarks that the country is far better off under English rule than it was under the rule of its native princes, taxes are lower and on the whole the condition of the people more flourishing. British rule has done good wherever it has been established even for instance in such places as Hong-Kong, Java and Singapore. And all this has been achieved by reason of a deep sense of Patriotism.

MODEL QUESTIONS

1 Show how a deep sense of the "idea of Patriotism" has helped to construct a wide and consolidated British Empire

2 Briefly show the condition of England at the termination of the Napoleonic Wars

3 Show what influence British rule has exercised over India, illustrate your answer by reference to the Indian Mutiny

4 Explain how far either the Colonies or India contribute towards the expenses incurred by England on account of her army and navy

5 Explain in simple English —

(a) This sceptr'd isle lands (Para 3)

(b) Britannia needs deep (Para 4)

(c) During the short time Holland (Para 27)

(d) The love of one's country upon us (Para 41)

6 Write short notes on the following —

Patriotism, Reign of Terror, Sicilian Vespers "The Advancement of Learning"

CHAPTER XI

CITIZENSHIP

[Note —The word citizenship means membership of a state In Greece and Rome, the states were City-States but in modern times the process of natural expansion has given rise to Nation-States]

Para 1 We all—every one of us have Some voice—some say, some authority Most important—most consequential To ourselves—so to train ourselves that we may be able to discharge properly This—this process of preparation Good will—Sc for the welfare of our country Magnitude and extent—great or immense size Our Empire—the British Dominions Source of danger—a matter from which danger may be expected Aspirations—aims Look at India—just consider the case of India Broken up into—divided into Races—Sc of people

Race—nationality Creed—religion The Hindoo—the man who is a genuine Hindoo Belongs to—is descended from, comes from Great—important and numerous—the reference is to the Aryan Stock Similar—resembling the English Structure—construction Retaining—keeping The end—as for instance Bankipoor, Dinapoor, Mirzapoor, &c Corresponds to—is the same as As common a termination—an ending as frequently to be met with Only a section—only a small portion More blood—belong more closely to the same race that we do Time and distance—the time they have been separated from us and the great distance by which the country in which they have lived has been separated from our own Created—given rise to, originated Are with—they are opposed in religion to, and greatly at enmity with, so far as their religious ideas and observances are concerned Were—refers to the period of the Mahomedan rule in India Dominant—paramount, ruling

Para 2 The greatest—the most important Responsibilities —things or matters for which we are responsible In contact with —into touch with, into direct connection with Arise—crop up Require—demand on our part When way—when to make a concession Where firm—in connection with what matters they are not to make any concessions Whom support—what ministers to back

Para 3 The man—the history of the human race Has us—has disclosed to us A succession—several, one following the other Which dust—which have fallen to ruin Risen—Sc to greatness and eminence Sunk—fallen In times—at a later age Venice—the republic of Venice was ruled by a Doge, regarding its fall Wordsworth has the following concluding lines —

“Men are we and needs must weep

When e'en the shade of that which once was great has
passed away—

—Sonnet on the extinction of the Venetian Republic.

Flourished—been prosperous, been great Extent—very much. By—by virtue or reason of Commerce—trade If fate—if we are not to fall or decay like them Avoid—eschew Mistakes—the errors they made Scarce serve—are barely enough Form—construct State—a country with an independent government An dust—but it takes a very short time to bring about their fall

Para 4 As policy—so far as our policy in relation to foreign powers is concerned It is duty—it is as much our interest as our duty Maintain—keep up Nations—different countries Regard each other—look upon each other A light—a more enlightened view Shows—informs us—the idea is that we have a mental insight by virtue of our intelligence and reason, but that we do not always allow ourselves to perceive this Illustrated this—pointed this out Homely—familiar Striking manner—a way that arrested or engaged our attention Became aware of—noticed, saw Monstrous figure—the form of a man who appeared from the distance to be a loathsome object [Note --The meaning of this passage is as follows—seeing an object at a distance, resembling the form of a human being, the inborn tendency we have of regarding others as our enemies led this man to regard him as a most loathsome creature until he came closer to him and discovered that he was no one else than his own brother Hence we are enemies of others because we do not know them sufficiently well—the better we get to know them, the more friendly we become with them

Para 5 Are men—do not only participate in the attributes of human beings Their interests—that which they are interested in doing Bound up with—intimately connected Whatever us—whatever they derive advantage or benefit from, we derive advantage and benefit from also Greatest—most important British interests—things in which the people of England are interested. Prosperity—advancement. Glamour—dazzling brightness Dazzled—dazed the sight of Pomp—glory Circumstance—magnificence, greatness Glorious—glory earning That every.

knapsack—this is a translation of a French saying and means

that every one who enters upon a military career stands the chance of rising by his personal exertions to the highest rank in the army Fail to realise—do not thoroughly perceive Infinite—very great; almost boundless

Para 6 Carnage—slaughter Suffering—hardship War entails—war exposes one to Terrible—most dreadful Contem-plate—think of Constitute—form Irresistible—that which cannot be got over. Argument—strain of reasoning Arbitration—the reference is to the Hague Conference where the Tzar of Russia laid before a commission a proposal that are matters involving a difference of opinion between independent powers should be referred to arbitration instead of being decided by the issue of war The nature—affairs as they are at present do not do credit to the human race There for—they may have some excuse Barbarous—wild. Settle—arrange Civilised nations—races that are enlightened. Repugnant—repulsive Nominal—ordinary But conscription—but as the armies of continental powers are recruited to a large extent from civil citizens who are constrained to fight during times of war Deeper .considerations—more serious and grave ques-tions Represents—stands as a symbol of Gravest forebodings most serious anticipations of evil

Para 7 Are debt—are incurring more and more debt, are becoming indebted to a greater and greater extent Fabulous—unreal,—the amount was so large as to be almost unreal Crushing—most oppressive, so oppressive as to grind one down

Para 8 By far—to the greater extent Greater—major Appalling—frightening, terrifying Is property—has no valu-able property to secure it Has purpose—has not been devoted to the accomplishment of any useful purpose or object An view—view taken of the matter by different independent countries We . peace—in the present times we are never really at peace Practically—for all practical purposes State—condition National income—the resources afforded by the state In . wars—in getting ourselves into a state or condition of readiness to take part

in wars in the future. Past ones—the battles and wars in which we have engaged in the past For country—for the internal administration of the country, to meet the expenses of governing the country Alas—an exclamation of regret Tend—have a tendency The wrong way—to increase instead of to decrease At stake—involved. Enormous—very extensive Interwoven—mixed up Every war—the interests of different nations are so closely connected that every war waged by one nation against another wears the aspect of being a war waged between two hostile factions in the same state

Para 9 Though man—though I do not believe in having peace at any cost The reference is to Gladstone I am man—I believe that we should try to maintain peace even though we have to make concessions and sacrifices for so doing Vital questions—most important and consequential questions i.e., questions on the decision of which the most important matters depend, questions the solution of which involve the most important matters A authority—a man whose opinion on these subjects or matters was of great weight Settled—the dispute settled and the war averted

Para 10 I saw—I met We subject—we entered on a discussion on this subject Usual—customary Animated—lively Maintained—kept up The alarm—people cannot but survey the condition in which the nations of Europe are placed without entertaining great misgivings on their account Russia Nihilism—Russia is filled with Nihilists The Nihilists are a sect of Russians who maintain the need for an entire re-construction of society and hold communistic ideas generally Alarmed—frightened Socialism—a theoretical belief that insists on an equal distribution of property Anarchy—the absence of all established order Tending bankruptcy—having a tendency to become poorer and poorer every day so that the state will soon become unable to meet or pay off its liabilities No excuse—no reason which can excuse Recent crimes—the crimes which anarchists have recently committed Without a cause—without there being a reason for its happening Continental workmen—workmen on the continent of Europe

Terribly—excessively For wages—for a very low rate of remuneration Miserable condition—wretched state Agricultural labourers—people employed to work in the fields Wages—the money earned by Small proprietors—farmers who are the owners of small agricultural estates Are off—are not in any better condition

Para 11 Sympathise—express my thorough approval An lay—a working day which will consist of eight hours only Resolution—the expression of a view by a body of persons assembled together with a common purpose Hyde Park—the name of a famous park in London when the masses of London hold political social and other meetings Should be international—should extend to every country, should be applicable in every country If possible—if so large an amount of money as is spent now on the army continues to be so spent it will not be possible to reduce the hours of work in continental countries Diminish—reduce Taxation—payment made to the state or government by the subject Support—keep up, maintain Compels—constrains (Not that the poor people, the wage earners have anything to pay directly in the way of taxes to the Government but because of taxes being levied on commodities which they consume they have to pay a higher price for those commodities and hence have to earn a higher wage by working longer hours) In fact—as a matter of fact The Europe—the religion followed by the people of Europe But war—they worship warfare Throw peace—express our views in favour of peace Endeavour—try our best Ourselves—so far as we ourselves are concerned Maintain—keep up Treat them—deal with them in our relations with them Courtesy—politeness Generosity—liberality of spirit.

Para 12 Wage war—make war Fiscal—pertaining to the public treasury or revenue—hence monetary Cowper—an English poet of the 18th century He was the author of 'The task,' 'The sofa' and numerous minor pieces as well as some religious hymns The junior student will know him best as the author of the poem entitled "On Receipt of my mother's Picture" Observes—remarks Mountains interposed—the existence of distance between different

countries Else—otherwise Like drops—as if they had been drops of the same kind, i.e., allied in nature Been one—formed a friendly society Barriers—obstacles separating and dividing one people from another Raised—created, constructed Of—consisting in Duties and customs—charges imposed upon goods coming in from foreign countries which constitute a hinderance to the freedom of commercial intercourse Unfounded—which have no real or true basis or cause Attributing—ascribing Designs—intentions Injurious—harmful

Para 13 Hostility—enmity Characterises—marks International relations—the relations of foreign states one to another Sadly embitters—makes lamentably acrid Internal politics—the principles of government in the country itself Abuse—speaking ill of each other—whether of a foreign power or of a hostile faction in the country itself Confession—admission Happy—fortunate Between nation—in our home as well as our foreign relations Lower and degrade—debase Savage—inhuman Call—demand Vengeance—revenge Erring brother—a fellowman or a nation composed of fellowmen who have done something wrong and thereby offended us In their stead—in their place Godlike plan—the noble plan, the noble course Brotherhood of man—the universal fraternity of human beings, the fraternity of human beings all over the world

Para 14 Sometimes said—remarked by some people Revolutions—great, important and comprehensive political changes Are not rose-water—are not effected easily, the conditions which attend and accompany them are not always pleasant Greater changes—changes of a more complete and thorough nature than those effected by Revolutions Constitution of the world—the institutions and arrangements that exist in the world Argument—discussion and conviction, conviction brought about by discussion and persuasion By arms—by a resort to warfare Evolution—spontaneous development bringing about change Than, revolution—than by resorting to violent means to effect or bring about

change Even used—even in the cases in which the employment of arms has been resorted to In most cases—in the majority of that limited number of cases in which force has been employed The pen sword—argument has done more than fighting, fighting has been subordinated to argument Ideas—thoughts expressed in the course of an argument, the conceptions of the mind Are powerful—are a more potent instrument Bayonets—use of part for whole—firearms, the bayonet is the sword like blade fixed to the muzzle of a gun, so called from the fact of its having been devised and first used at Bazonne in France

Para 15 Comparatively—*i e*, when the degree of advancement attained is but small in comparison to the amount of development reasonably to be expected in time or ages to come State—stage, condition Human advancement—the development of the human race Mill—John Stuart Mill, the celebrated philosopher, thinker, economist and logician Now—at the present time, in our age Entireness of sympathy—completeness of sympathy With all others—with the rest of the world, with everything else in this world, people as well as institutions Real discordance—real difference, real disagreement, a difference or disagreement that would not be over mere words but one that would be over ideas and conceptions In conduct—concerning or regarding the general ideas and conceptions on which they based their conduct Impossible—a matter of impossibility, something that could not possibly be Already—even at the present day, even in the present or attained stage of our development The social feeling—the feeling of sympathy for society and social institutions in general Devolved—brought into existence, evolved by the natural process of evolution or natural growth Cannot think of—cannot look upon, cannot permit himself to regard The rest—all others Fellow creatures—fellow beings As happiness—as struggling against him with the object of attaining happiness Must—is constrained Desire—wish Must desire—must entertain the wish Defeated—thwarted In object—in their aims and aspirations. In order his—to enable him to attain his own end

Para 16 Think rather rights—you should pay greater thought to discharging your obligations towards others than to insisting on their recognising all your rights Rights—the consideration in all matters to which you are entitled from others The part—the duties, the duties and responsibilities attaching to one who lives as a member of a state Needful—necessary Words—language Burke—a great English orator and statesman He appeared on behalf of the Commons along with others to impeach Warren Hastings before the House of Lords for the Commission of High Misdemean whilst the latter was Governor-General of India Carefully minds—to train and develop our mental capacity and faculties with great care, discretion and niceness To rear to—to cause to develop to Most perfect vigour—the most complete degree of activity and vitality Maturity—ripeness; fulness Sort—kind Generous and honest feeling—sympathetic and sincere impulse and disposition That to—that is characteristic of, that distinguishes Our Nature—Human nature To bring—to employ Dispositions—traits of human character and Nature Lovely—noble In life—in the life we lead at home and in society Conduct—the conduct of the business of The Commonwealth—the service of the state So—in this way Patriots lovers of our country, sincere and honest workers in the interest and for the good of our country Not gentlemen—to be moderate and honest in everything we do, not to forget that being gentlemen we ought to act as such when we are tempted to be carried away by the heat of politics Public life—a life of political activity Situation—position Trespasses against—violates, disregards. Who watch—who does that which he ought to, like a watchman who sleeps when he ought to be keeping watch Goes enemy—turns a traitor to his cause

Para 17 Lord Bolingbroke—an English writer and statesman of the time of Queen Anne The Spirit of Patriotism—the essence of patriotism, what patriotism really is Approbation—approval Remark—observation Undertakes—engages in Trade—business Even the meanest—even the simplest and easiest vocation Thinks

—considers deems Sufficiently qualified—quite or thoroughly competent, possessing all the necessary qualities Hardest of all trades—the most difficult of all callings or vocations He said Greece—this observation was based up on Socrates' experience of political life in the Greek city states of his day He would Britain —so far as this subject is concerned his experience in the Britain of to-day would not be different The author means that people in England to-day still consider the work of government to be a very easy matter, requiring few special qualities in the man or any particular kind of training

Para 18 Great variety of—a very large number of kinds of Pressing problems—difficult and intricate political and social questions which require solution Our system—the principles or lines on which we are striving to impart education to them Perfect—without defect. Is perfect—has yet attained that degree of development that it can be said of it that it has no defects Struggles—antagonism Capital and labour—capitalists on the one hand and labourers on the other, who believe their interests to be opposed and are on that account in constant conflict with each other Starving our commerce—preventing our commerce from expanding Hampering—preventing the growth of Manufactures—national industries Have wages—have caused a fall in wages, have caused the rate of wages paid to labourers generally to be lowered Checking—reducing, lessening, preventing an increase in Demand for labour—the extent to which capitalists want the labour of the English working man [Note —The way in which this has been brought about is as follows —The English capitalist finding that he is constantly opposed by the English workman has diverted to other countries and other employments the capital with which alone British commerce and manufacture could be further developed Not having the capital to further develop commerce and manufacture, the demand for further labour which such development would have necessitated does not exist The health cities—the sanitary condition of the large towns in England Leaves . desired—is yet capable of a great deal of

necessary improvement, has yet far from attained the degree of perfection that would be desirable But ...beginning—only, made a start, we have hardly made any progress at all yet.

Para 19 Apart from—not considering for the present Any .progress—any kind of consideration relating to the matter of progress or development Daily community—the every day or common life of the society Constant—incessant Consultations—meetings and deliberations Parliament—the legislative organ of England. Conduct of local business—the transaction of affairs concerning particular localities only Is in the responsibilities—is inclined to place such affairs more and more in the hands of local independent bodies, is in favour of extending the province of local self-government.

Para 20 The poor us—we can never get rid of the consideration of how to deal with the poor because the country can never be without that class Greatly owing to—to a very large extent the result of, to a very great extent due to Charitable agencies—i.e., the existence of a large number of institutions founded by the charity of private persons, private charitable endowments The greater &c—the existence of a greater &c—which are evidence of the existence of a greater Poor Law—a law in force in England by which the support of the poor is made compulsory on the inhabitants of the parish The inhabitants of every parish are required by law to contribute towards the maintenance of the poor of the parish by including an amount for that purpose in the Rates and Taxes which they pay The poor before they are entitled to the poor relief have to prove that they have resided within the parish a prescribed period of time Free-Trade—the principle according to which both internal and international trade are permitted unhampered by any restrictions of export and import duties or octroi charges Less unsatisfactory—better Physical conditions—the external conditions under which the people live, such as better sanitary arrangements, greater opportunities for intellectual improvement and recreation &c That . . . of—that the

people are not so much inclined to favour the principles of &c. Socialism and anarchy—see note *ante* Exists—prevails

Para 21 **Enthusiasm**—ardour on behalf of a cause **Levers**—forces **Which** world—which lead people to action **It** reflect—but it is a most lamentable fact to think of **Wasted**—uselessly thrown away **Vain** experiments—the trial of different methods and different courses which have produced no beneficial results **Over and over again**—repeatedly **Before**—in the past **Worse** than useless—not only negatively unproductive of any good results but positively productive of evil or injurious consequences **Done** harm—have been productive of evil consequences **Benefit**—good **It** mind—people have not paid sufficient thought and regard to the consideration **Work** for the poor—any exertion undertaken for the purpose of bettering the condition of the poor **Demands**—calls for **Effort** of the mind—an effort of the intellect or understanding **As well as**—in unison with, together with **A** sentiment of good-will—the sentimental feeling of charity leading one to wish to relieve the distress of the poor

Para 22 **It** is **wanted**—money is not the principal thing that is wanted for relieving the condition of the poor **Sounds** a **paradox**—sounds as if it were an untruth, but an untruth which is intended to give greater force to the truth of the contrary view, sounds as if the statement were a contradiction in terms **Neighbourhood**—locality **The** **it**—the less the amount of money that is required to relieve the distress prevalent in it **To** **directly**—to be expended for the immediate relief of the wants of the poor **Thought** and love—exertion of the intellect and the sentiment of good-will or the wish to do good **Are** **more** than—are of greater value than **Who** give time—who devote their time to exert themselves personally in the interest of the poor **Do** **more**—do more good **Considerable**—great **Enthusiasm**—mere sentimental ardour **May** come of—may result from, may be the consequence or effect of **Ill-done**—badly done, misapplied, done out of place **Left** undone—not done at all

Para 23 To give hope—to speak words of hope to the poor Give &c —afford encouragement to , to bear up their drooping spirits by encouraging them and extending to them hope The best help—the best kind of assistance we can render others Bear—take on to our shoulders Inspire them—enable them to derive strength to bear &c Burdens—troubles and hardships Meet—face To matter—to assist others in any real and effective manner is not an easy thing Clear head—the faculty of being able to think rightly and correctly Wise judgment—the power of correct perception and discernment Warm heart—a generous and charitable disposition

Para 24 Undermine—destroy Independence—the power of acting on one's own strength and responsibility Anxiety—very great desire Relieve distress—relieve the wretchedness of the poor , remove the misery to which the poor are subjected The initial difficulty—the great difficulty to start with , the great difficulty at the root of the matter Whatever is done for men—the more we do for others what they should do themselves Takes from them—deprives them of Stimulus—incentive The meaning is that the more we do for others the less will they do for themselves Creatures—living or animate beings of all species Depend on others—rely for their maintenance and support on other beings and not on themselves Tend to become—have the tendency to deteriorate into Parasites—animals or plants that flourish on the substance of other animals or plants Such creatures lose entirely the power of depending on themselves and are helpless unless they can depend on others, dependence thus becoming a part of their nature , and all indications of independence vanishing from their disposition To give a man bread—to provide a man with all that he wants to maintain life To himself—to enable him to get employment or otherwise to enable him to earn what he wants to supply his wants Direct aid—aid in the form of money or supplies But themselves—but to help others in such a manner that having obtained that aid they will be enabled to support themselves by their own exertions Responsibilities—sense

of responsibility, the realization by him that he should ultimately look upto himself only for the support of himself and his family, To them—to discharge or fulfil them The complex—the conditions that prevail in this world are so complicated and involved Inevitably—unavoidably Owe much to—be indebted for much to Our policy—the attitude we adopt towards them [*The meaning is*—under the conditions that at present prevail in the world we are constrained to depend very largely on the co-operation and assistance of others, but in according that help to others we should always consider whether it will make them less or more independent If more, we should give it, if less, we should withhold it]

Para 25 We cannot ideal—we cannot expect that others will act in accordance with the lofty and noble notions entertained by ourselves What do—our work should be to, our endeavour should be to Help them—assist them To realise—to form a right idea or conception of To self-improvement—to help them in every possible way to effect to accomplish the improvement of themselves Lavish—extravagant in their expenditure Rather to—more for the purpose Work for the community—working for the good of others In run—ultimately Consecrates—makes holy, makes sacred Humblest labour—the meanest piece of work done for the good of thers, the smallest degree to which we may put ourselves out in order to further the good of others

Para 26 Lowly—humble Throw it—do it with your whole heart and not in a haphazard, disinterested manner

Para. 27 What upon you—whatever role you have undertaken to play, whatever you have undertaken to do Sir T More—Lord Chancellor in the time of Henry VIII He was executed for his opposition to the divorce of Katharine of Aragon by Henry VIII and to the denial of the supremacy of the Pope in England As a literary writer he is best known for his work "Utopia," which describes the conditions that ought to prevail in an ideal state. Play that—do that. As can—to the best of your ability.

Make it—and try and do it as thoroughly as the circumstances will permit. **If** wolde—if you cannot do it so well as you would wish or desire to **Remedy** vices—remove defects as far as possible **Use and custom**—the general practice **Hath** confirmed—has stereotyped, has given a stamp of permanence to **Commonwealthe**—the good of the people **Forsake**—abandon **Shippe**—ship **In** tempest—that has been overtaken by a storm **Rule**—order, control **Keep down**—cause to blow less violently **Windes**—old way of spelling winds—hence the wind blowing in a gale [*Note*—The “Utopia” was written in the 16th century and therefore the student must expect to find many antique words used in it, and particularly the manner of spelling even those words that are used in the language of modern times] **Studye**—study **Lye**—the—lieth—lies **As** lyethe—to the extent or degree that it is in your power **To** matter—to deal with the affair or concern which you have taken in hand **Wyttelye**—wittily, meaning in Sir T More’s time, not humourously but fittingly and cleverly The word wit acquired the meaning of humour in the age of the Restoration when the cleverest writers were regarded to be those who were most witty **Handsomelye**—this word means also fittingly, in a manner that will be appropriate to (handsomely) The two words wyttelye and handsomelye together mean *wisely* or *prudently* or *sagaciously* **To the purpose**—to the object you have in view, **That** good—and that matter of which you find that you cannot get any good results, that matter which you cannot meet any success with **So to order**—dispose of it in such a manner, so deal with it **Baddle**—bad **Be** badde—do not turn out to be very bad **For it** good—unless the conditions of this life are perfect we cannot expect to have perfect results **Will** years—cannot reasonably be expected for many years to come.

Para 28 The more—the greater the extent to which **Nearer**—to a greater extent. **Shall** it—shall we attain to that condition of things under which we may expect all things “to be well” **Would all try**—if every one of us would only try to bring such a state of things into existence

The poetry extract

We heroes—every one of us are not placed in the position to rise to very great distinction And hemisphere—and by the glory of our doings make a whole hemisphere resound with our fame Daring venture—the accomplishment of some deed involving great danger Some fear—by the accomplishment of some deed of so fearless a nature as to show that we laugh at danger. Fill—employ Life-time—the length of our whole life With, true—by doing kind, generous and sympathetic acts Noble service—some good to others of a noble nature Noble—generous, sympathetic Souls—use of part for whole—figure synecdoche—persons

Para 29 It privilege—it is a great honour involving many advantages Greater liberty—greater freedom of the person, greater liberty to the individual to do as he likes [Note —The principle on which the government of England is carried on is that which Professor Sidgwick calls “Individualism,” and the principle involves the idea that no one is to be interfered with so long as his conduct does not interfere with the rights of others”]

Para 30 All law—the law in its application makes no difference of persons All persons are entitled to the same rights and to similar remedies when those rights are violated They are also entitled to have their causes tried by the same procedure of the judicial tribunals

Para 31 Accounted—looked upon to be, regarded to be. Innocent—guiltless Proved—established to be, by judicial evidence given before a court of law [Note —This principle, that the guilt of a man is not to be presumed, lies at the root of the administration of the English criminal law An accused person need not say a word in defence of himself until the prosecution have made out at least a *prima facie* case against him i.e., a case which if not rebutted would be sufficient to lead to his conviction It is then and only then that he is required to offer evidence to rebut or disprove the allegations made by the prosecution All European systems of judicial administration are not conducted on these lines And this

is the point that the author wishes to lay stress upon For instance in France the administration of the criminal law is conducted on the very opposite principle, viz, that a man is to be presumed to be guilty until he proves himself to be innocent Hence the resort under that system to an elaborate scheme of extorting confessions on the principle that that which is admitted need not be proved]

Para 32 Is liable to—can be Same offence—same crime [This paragraph lays down the rule of English criminal law, technically known as *autrefois acquit* A man once acquitted of a criminal offence is not liable to be arrested, prosecuted or convicted for the same offence a second time] This is also one of the rights of the subjects of the British Empire not accorded to the subjects of most other European countries

Para 33 Must be in public—must be before the gaze of the public, the public must not be excluded from seeing what is going on in court. To face—to insist that the prosecutor should confront him in open court so that he may be given the opportunity of asking any questions he likes to prove his innocence

Para 34 No man case--no man is to be allowed to decide his own case, because under the circumstances he is bound to be prejudiced in his own favour Take hands--deal with his antagonist or enemy as he chooses In the history of the criminal Law, the first stage was marked by the eye for eye and tooth for tooth rule This certainly had some idea of proportion associated with it but gave birth to life long feuds between the families of the injurer and the injured person Next the State undertook the punishment of offences and fixed a scale of punishments for offences, mostly computable into a money payment to the injured party The idea that some offences are not offences against the individual but against the State, in punishing which the state primarily and solely is interested marks the last and existing stage attained in the development of the English Law of crime.

Para 35. For our country—for the good and benefit of our fatherland At cost--regardless of the trouble and inconvenience it may entail on us Solemn--grave For . death--lest

he should be exposed to danger or incur the possibility of death by his doing so Shunneth—avoids Death is inevitable—every one must die at some time or other, sooner or later Fame immortal—the game one acquires by doing virtuous deeds never dies but lasts for ever

Para 36 Our country's service—the serving of our country, the devoting ourselves to the service of our country Comparatively few—very few What it demands—what it calls for, what it requires Sacrifice—giving up Ease and leisure—comfort and spare time Devoted to duties—given up to the discharge of duties Unheroic—humble Tedious—monotonous

Para 37 Vestries—church duties These romantic—these are not very stirring Dazzle the imagination—captivate our fancy Stir the blood—move our feelings Vote in peace—a vote given after due consideration in time of peace Is like—resembles Stroke in battle—a blow dealt on the battlefield—because they both contemplate the accomplishment of something, the one by peaceful means, the other in a hostile way None effective—not at all the less calculated to effect the desired object Bloodless—effects its purpose or object without the shedding of blood The

right—we ought not to regard the privilege of our being allowed to vote as something to which we are entitled as a matter of right But a duty—but as something that we are called upon by our sense of duty to do We must assist as far as we can with our judgment, experience, knowledge, tact, &c in the transaction of affairs of a public character Hence voting in connection with such matters is not a right but a duty Prepare ourselves—duly and properly qualify ourselves by giving ourselves the requisite training

Para 38 Unpaid work—work for which no payment is received For the public—by individuals in the interest of the public. Astonishing—amazing

Para. 39 To enjoy the benefit—to derive benefit from the enjoyment This labour—all this unpaid work 'done for the public' Fair share—proportionate amount or contribution Same leisure

—the same amount of spare time At any rate—any how Common welfare—the good of the community as a whole, the general good of the society

Para 40 Private fortune—the wealth he individually possesses Bacon—Francis Bacon Lord Verulam, the father of the inductive method and a great philosopher and scientist of the time of King James I He was raised in the state to the position of Lord Chancellor but was dismissed from his office for misconduct Pope has said of him—

“ If parts allure thee, see how Bacon shined
The greatest, wisest, meanest of mankind ”

His best known works are his “ *Essays* ” “ *Advancement of Learning* ” and “ *Novum Organon* ” His “ *History of Henry VII* ” and “ *New Atlantis* ” are lesser works of his An object—something Worthy of his existence—a worthy object for him to live for Needful degree—necessary in the most comprehensive sense of the term

Para 41 Narrowest—most restricted and limited Selfish—directed to the consideration of one’s own interest only Point of view—manner of looking at or regarding this question So spent—passed in working for the community Will not be lost--will not be wasted, cannot be considered as being wasted The action—the inclination to take part in activity Stopping—putting an end to, reducing the amount of Clearing confusion—removing the uncertainty and doubt with which human judgment is obscured. Diminishing—reducing The sum—the sum total of Human misery--the suffering and wretchedness to which human beings are subjected Noble aspirations—the noble aim, the noble desire. Eminently—most characteristically Social--relating to or concerning themselves with the well-being of society Contribute—help to produce, subscribe Contribute own—not only make others happy but ourselves also

Para 42 In others—along with others; as well as others. Healthful seasons—seasons of the year not infected with epidemic

disease Real benevolence—the doing of real good to our fellow-beings from a feeling of kindness of heart Are our own—become our own, we participate in them also, we also share them Self-love—the love that is naturally implanted in our bosom for ourselves Form the notion—arrive at the idea of Private good—our own personal good Love welfare—if we really loved our neighbour we would begin to look upon or regard his good as our own good To consider—and it would lead us to consider Having happiness—as being made happy ourselves if he were happy The benevolence—the feeling of love which we bore towards our neighbour Advocate—something that would plead within us the cause of our neighbours To of—to have some regard for, to safeguard [Note—This quotation is taken from the Sermon on “Benevolence” in Bishop Butters “Fifteen Sermons preached in the chapel of the Rolls Court”]

Para 43 Let thee—let your conscience Guardian-keeper, protector Taken his post—lived his life in this world Waiting life—waiting calmly for his time to die to come Ready—prepared To go—to leave this world Having testimony—his own deeds and actions in life speaking of his worth, without requiring the same to be sworn to or testified by any one Marcus Aurelius—a Roman Emperor and philosopher Cannon Farrar has placed him along with Seneca and Epictetus among the “Seekers After God” His writings show some anticipation of the spirit of the Christian teaching He precluded the advent of Christ

Para 44 To duties—to the discharge of duties of a public character Is sacrifice—is not sacrificing time and energy which we might have devoted to ourselves We good—it teaches us how noble it is to do disinterested actions, actions in which self is lost sight of in the contemplation of the public good The quotation is from Goldsmith’s “Traveller”

Para 45 A great thing—a thing that has a chastening effect upon ourselves In trial—when we are confronted with difficulties which we have to combat Merged—this word is used only in

a figurative sense and means to bury or cause to be swallowed up
Of The smaller grief was *merged* in the greater The metaphor is
 taken from legal phraseology, it being a principle of law that a smaller
 cause of action is merged in a larger one (the doctrine of merger)
 In some respects—in some ways Private interest—our own good
 Greater—wider, more extensive and comprehensive Common
 life—the life of the community at large

Para 46 Give trouble—are a source of trouble and vexation
 to others Take trouble—are it pains to do good to others Have
 own—have made the burdens of their own lives lighter to bear
 All—everyone If they choose—if they so desire it, if they so
 wish it. Brave men—men who have faced difficulties bravely
 Worthy patriots—lovers of their country who have done some real
 good for the benefits and improvement of their country and their
 countrymen Make part—may do something

Para 47 By doing so—by taking a part in at least some
 movement for the benefit of your fellow-creatures Satisfactory
 answer—a reply which will not expose you to any censure Sooner
 or later—at some time or other, it may be soon or late Ask yourself
 —put yourself Wrought—done For—in the cause of Golden
 hours—happy times Bright eyed—radiant, joyous To mid-span
 —to the time when you attained to middle age—i.e., from the time
 when your life was young and full of energy and activity to the time
 when, with your strength and vitality failing, you are approaching
 your end

SUMMARY

As citizens we all of us have some voice in the government of our
 country, and one of the most important of our duties is to fit our-
 selves for that great responsibility This preparation requires
 study and thought besides mere good will As citizens we should
 rather think of performing our duties than claiming our rights, we
 should be patriotic In dealing with the poor we should not deal
 with them so as to destroy their own sense of responsibility but
 assist them to bear and discharge their responsibilities, we should
 not give them direct support or assistance but rather help them to

earn their livelihood To help others is no easy matter, it requires a clear head and a wise judgment, as well as a warm heart. As a citizen, to work for our country is a solemn duty, and he is not worthy to live who for fear of danger or death shuns his country's service We should all take part in at least some movement for the benefit of our fellow-creatures, to help them to live healthier, happier, and better lives

MODEL QUESTIONS

1 Enumerate the principal responsibilities that attach to us as citizens

2 What are the principal arguments adduced by the author against warfare Give some account of the world's military expenditure

3 What connection is there between the present scale of military expenditure and the possibility of an 8 hours day for the working classes

4 How should we deal with the problem of the poor In what way should we strive to assist them

5 Explain in simple English —

- | | | |
|-----------------------------|------------------|-----------|
| (a) The glamour of war | race | (Para 5) |
| (b) The condition of Europe | cause | (Para 10) |
| (c) Mountains interposed | one | (Para 12) |
| (d) We cannot all | to do | (Para 28) |
| (e) It is from self-love | fellow-creatures | (Para 42) |

CHAPTER XII.

SOCIAL LIFE.

Para 1 It boast—we boast proudly of the fact That castle—that an Englishman's dwelling house cannot be entered without his permission—that it is hedged round with safeguards created by law which make it impossible, without running the risk of suffering punishment, to enter it by force Ought to be—should be It home—it ought to be sanctified by ties of family and other associations dear to him connected with relatives and so on

Castle—a place fortified externally which makes it impossible for outsiders to enter it Is law—law has made his house his Castle by constituting any attempt to forcibly enter it the offence of Trespass for which the person making the attempt is liable to be punished To home—to associate with it all the charms of home Depends himself—rests with him

Para 2 What home—what are the elements that constitute a home, what qualities characterise a home Confidence—mutual trust among the inmates in one another Memories—associations, recollections called up by association The youth—the roseate view of life, full of hopefulness, which we entertained in our youth The pride—the recollection of the pride with which one's sister viewed his hopeful prospects The help—the love, sympathy and assistance he received from his elder brother The mutual confidence—the trust which one member of the household ought to repose in another Common—shared by everyone in the house Create—make and constitute Sanctify—make holy

Para 3 Without love—of which the inmates do not love each other with a genuine, sincere and real love May castle—may be a magnificent and strongly fortified place, may be a place not open to attack from the outer world Palace—the residence of royalty and hence very splendid But home—but it cannot be said to be a home Love home—it is the attribute or quality of love and love only that constitutes a home in the true sense A home man—a house in which love does not dwell is devoid of that very quality which alone can raise it to the position of a 'home' Is heart—is of a joyous disposition (caused by love) Hath feast—enjoys continual happiness Where love is—where love dwells Full of sacrifices—thereby disclosing the existence of great wealth Strife—quarrel and dissention

Para 4 Value now—in our times we value our homes Refuge—safety Arbitrary—not exercised in accordance with any rule or law Of great—of some great man, as for instance a feudal noble State—government Cares and anxieties—worries

and troubles Haven of repose—a harbour in which we may rest *i.e.*, be free and safe Storms and tempests—cares and anxieties, troubles and difficulties To encounter—to meet with In world—in the course of our life on this world [Note—There is a metaphor here—our homes are compared to harbours and ourselves to ships sailing in the wide ocean, and the difficulties and troubles we meet with in life to the stormy and tempestuous seas across which ships have often to sail As ships seek safety from storms by entering harbours so our homes ought to be places where we may seek freedom from the cares and troubles of the outer world Cf Ruskin, in *Sesame and Lilies* (Queen's Gardens)—“This is the true nature of home—it is the place of peace, the shelter, not only from all injury, from all terror, doubt and division”]

Para 5 In career—in the lives of even those people who are most successful in this world Such times—times when he will be troubled by the cares and anxieties of the outside world Prosperity—success in life Can by no means—cannot in any way Ensure—guarantee Peace—freedom from worry

Para 6 Man was alone—man was not made by nature to lead a life of isolation Aristotle in his “Politics” says that “man is a gregarious animal, more gregarious than ants or bees Not Eden—the reference is to the account given in the Bible (Book of Genesis) of the creation It is as follows God created Adam, and placed him in the Garden of Eden but having made his nature such that he could not live alone, He proceeded to create Eve from one of Adam's left ribs in order that she should live with him in the garden and keep him company, whilst he would keep her company His home—he must have a home where he can anchor his affections *i.e.*, the love of his natural disposition But outside—but it is also desirable that he should have interests to occupy his attention outside the circle of his home—that he should have interests to engage his attention in the world of activity extending outside his home Intended—by God, our nature is not designed by the Divine Being Entirely—altogether Either—exclusively Society—companionship Solitude—the leading of an

isolated life Both good—both society and an isolated life are good, each in their own way Necessary—requisite for the happiness of mankind Not world—not entirely in the world of activity Nor it—nor entirely out of it—i.e., beyond the reach of it, directly or indirectly Blooms—flourishes News—sounds and intelligence Humming city—city filled with sound and noise Comes to it—reaches it In—in the form of Sound of funeral—the sound of the tolling of funeral bells Marriage—wedding Muffled—covered over, hidden by Windy clanging—the clanging noise made in consequence of the blowing of the wind Between it—interposed between it Lies—is situated A league of grass—a league of ground covered with grass—hence a league of meadow land Washed by—watered by Slow—slowly flowing Broad—wide Stirr'd—moved, disturbed Languid—weak Pulses—movements Waves—causes to wave Lazy—lethargic, showing small signs of movement Barge-laden—crowded with barges To of—to within three inches of &c

Para 7 The ever—Of “A thing of beauty is a joy for ever” (Kents, *Endymion*)—the meaning is that the contemplation of abstract beauty is always a source of joy to those who are able to enter into an appreciation of that which is beautiful Sunshine in the sky—a bright and brilliant sky by reason of the sun shining in it The meaning therefore is that bright outside circumstances Sunshine also—unless the heart is also filled with gladness

Para 8 To the family—to the institution of the family We owe—we are indebted for Sentiments—feelings Attachment—affection and love Reverence—respect Basis—foundation Origin—source The best—the best place in which to learn all that is noblest in life Nobler feelings—more refined feelings Highest—noblest

Para 9 Your humble—you may live in a lowly place Ugly—ungainly Unpoetic—not romantic Cold and uncongenial—without love and attraction But there—but that is where you ought to be and where you ought to discharge your fullest duties Greater—the more burdensome Richer—greater

Para 10 Patient worry—having to endure vexation patiently without murmur or complaint Injustice—being dealt with unjustly Is more difficult—is a harder thing It sacrifice—it amounts to sacrificing something during life Greater than that of—more difficult to bear or endure than the sacrifice of

Para 11 Really wish—sincerely or earnestly entertain the desire to Render unhappy—make others miserable Those few—the few who do wish to make others unhappy More unhappiness—the greater amount of misery in the world Is caused by—is occasioned or brought about by Want of thought—thoughtlessness Want of heart—want of feeling Receive—welcome, give audience to, meet Bright smile—smile expressive of gladness It us—we have not done all we should when we have confined our love to those who are dear to us Show them—make it evident or manifest to them That so—that we really love them Want of judgment—absence of the faculty of correct discernment Wound—hurt the feelings of Best—most

Para 12 We ourselves—we all know from personal experience How much—to what extent or degree Strengthened—fortified Encouragement—assurance

Para. 13 Lord Chesterfield—an English nobleman, known for his work "Letters to his Son" These letters contain advice given by a man of experience to a youngman just emerging into life People in general—the majority of people Know less—are less familiar with Hurt—injure, do harm to By indulgence—by indulging or giving into them too much Blindness—wilful disregard Partiality—weakness or leaning in favour of any particular person Where they hate—those whom they hate Ill-timed—ill-regulated Passion and rage—uncontrollable and excessive anger

Para 14 Our life isolation—life in this world has a tendency to force people, even those who are friends, apart Stationed—placed With regard to—as respects Locked up—

confined Of the bones—of our own bones Behind—under Curtain—something that hides or conceals or keeps from view

Para 15 How little relatives—we have but a superficial knowledge of our friends and relatives, we do not know the real character, disposition and nature of our friends and relatives but form only a superficial acquaintance with them Members family—people who belong to the same family Often isolation—often though living together, practically live separated because they do not know each other Their meet—they never get to know each other's nature or disposition thoroughly—their minds being like parallel lines which no matter how far they may be extended will never meet. Their minds as if it were never incline towards each other indicative of intimacy but always keep the same distance apart —Of Tennyson

Star to star vibrates light, may soul to soul

Strike through a finer element of their own

—Aylmer's Field

They another—they never really get to know each other Tenderest heart—most loving heart, the heart of the person who loves us most Next, own—and dearest to us after themselves Knows—is aware of Why sign—why we are either happy or sad Of Horace—"The human countenance borrows smiles and tears from the human countenance"

Para 16 Discuss—talk about The crops—the harvest. The novel—the most recent novel that has been published State politics—the condition of political affairs in the country The neighbours—the state of the health of the people in whose midst we live and their weaknesses or shortcomings Anything to—a great many things, or matters that have no bearing on or are absolutely irrelevant to The life—the real concerns of the life which, as human beings, we are required to live More trivial—more insignificant The about—the more enthusiastically it is taken up as a theme of general conversation Talk—(of course) uselessly Least say—little or nothing interesting to talk about

Para 17 Realise—understand fully Conversation—the power and ability to talk well Great—requiring great skill Really united—one in any real sense Really in sympathy—that real sympathy should exist among the members of the family. Good intentions—the intention or wish to do good to each other Fact—the power of perception which enables one to do the right thing at the right time and in the right place Giving out—communicating to others Drawing out—extracting gently from others Ideas—thoughts Do you—are not interesting to you, afford you no interest and entertainment

Para 18 Pride themselves—are proud of the fact that they do Just what—exactly what Comes minds—enters their mind at the time (Note—this shows want of tact) Candid—frank Is things—is governed by the same principles and rules as other things Make interesting—make it amusing to others Take . it—take some trouble to so express ourselves that our conversation may interest others

Para 19 Do much—do a great deal To happy—to make each other happy in our home To wealth—to enrich the world with material wealth With them—or to make the world more graceful by our individual effort To health—to bestow the blessing of wealth on others—Little lot—puny, insignificant destiny Denies—denies to us the power of doing such things Decrees to all—grants or gives to all, ordains for all The gift—the power Ministering ease—making others happy The love—the power to endure patiently and to love Beyond—which will be unaffected by Above—and which will be unaffected by the hope of praise

Para 20 When with—when your shortcomings are pointed out to you—when you are blamed or censured for your shortcomings (by members of your family) Nor angry—nor allow yourself to be led to pointing out faults in others (real or imaginary) by your anger A man—a man who has an easily irritable temper, a man who loses his temper very easily Teasing others—annoying and finding fault with others Always teased—is always self-tormented His displeased—the only thing he takes any

pleasure in is in being out of temper Being pleased—simply because he never keeps his temper He happy—he is always unhappy Unquestionably—without doubt Miserable—wretched, unhappy Does sacrifice—does not require us to give up anything But enough—but in order to do so it is not sufficient merely for us to wish that those around us should be happy You practice—you must train yourself by repeatedly doing a certain thing

Para 21 Manner—way, mode of conducting oneself Will wonders—will achieve marvellous results Manners man—the manner in which a man conducts or behaves himself shows what kind of man he is—a man is judged by the manner in which he behaves himself Has manner—has attained to greatness and fame by virtue of his mode of deporting himself Ruined—undone By of it—because his manner or deportment has been rough or coarse Prime cabinet—when a government is formed after a “general election,” the person selected to be Prime Minister has to select from among his colleagues those who are to form the executive governing body with him Altogether—entirely Eloquence—the power of oratory To others—he selects men of such manner as will be able to work harmoniously with their brother ministers

Para 22 Roughness—abruptness and coarseness Is strength—does not indicate determination or resolution of character Indeed—in fact. The weakness—the external covering under which weakness or fickleness of character is concealed or disguised Mark Anthony, Brutus—two of the characters in Shakespeare's play of Julius Cæsar Brutus assassinated Cæsar as he was proceeding to the Senate on the ides of March His gentle—his ways of life were gentle, his manners were gentle Elements—the different aspects of his disposition Mixed—combined This man—this individual was in fact an ideal man, this individual was the model of what a man should be

Para 23 Concord and discord—harmony and the absence of it which produces a jarring, unpleasant impression Connected with—associated with Chord—note Deeper—more significant

Union—blending Jarring—want of harmony or agreement between ,
want of sympathy between Hearts—Sc of human beings

Para 24 If it fault—if it be really necessary to point out one's shortcomings to him Sometimes it is necessary to do this in the interest of the person concerned—to improve him for instance At kindly—the very least that you can do under the circumstances is to speak in a kind manner to him Especially—particularly The child—the small but impressive heart of a child Is darkened—is capable of being more easily sorrowful The man—the wide heart of a grown man who has experienced many kinds of sorrows and rebuffs [Note—The meaning here is symbolically expressed Just as it is easier to darken the small cradle of a child by drawing the curtains round it than to shut out from a man's eyes the light in the sky by covering it over, so it is easier to wound the simple feelings of a child by being angry with him than to mortify a man by pointing out his faults to him Rubens—a great Belgian painter We are told—so our information goes. By stroke—by one stroke from his paintbrush Convert—transform A child—the picture of a laughing child into that of one who was crying In so—in actual, everyday life we can make others either happy or miserable simply by kindness and gentle manners or their reverse Even enough—one word is enough to make one glad or sad 'Tis thing—it is a very small matter, a thing most easy to do Heart's deep well—the heart which is capable of boundless love and sympathy, the heart is compared to a well Joy—pleasure, delight, happiness Bring—give to one Eternity—the future life which will be endless Shall tell—will speak of

Para 25 To private—to censure or blame others when no one else is present Praise in public—and when we have to praise any one to praise him in the hearing of others What private—what is quietly addressed to one when he is alone In spirit—more willingly, with a better grace Kindly meant—intended in a spirit of kindness Really effect—and will be in fact more effective in bringing about an alteration for the better

Inspiring--stimulating Richer reward--since the public too hear your praise sung

Para 26 If to--if you find it necessary to Find fault--blame or censure another for anything that he may have done Gravely--with seriousness And regret--expressing your sorrow that you should have to find fault and not exulting, in a spirit of superiority, that you have the opportunity to do so Never . it--do not show that you are angry or annoyed at having to find fault if you can help it Pause--delay in taking action Culture--enlightenment (in his book '*anarchy and culture*') Inexhaustible indulgence--its power to endure to an unlimited degree, and to make every manner or kind of allowance Its circumstances--the cultured man will take all the circumstances of the case into consideration before passing judgment or taking action Severe--strict Judgment--opinion Joined to--united with Merciful--llement Make everyone--in judging persons make certain concessions in favour of the weakness of human nature All circumstances--the totality of circumstances that led one to act in a particular way Blame--censure Changed into--converted into Blame pity--instead of blaming the man you would feel inclined to pity him Try possible--try to show as much admiration for the doings of others as the circumstances will allow As envy--and be as little jealous of the achievements or performances of others as you can

Para 27 Death equal--death in a very short space of time will overtake everyone and level the great and the small the good and the bad Anticipate this--think of this circumstance beforehand Courtesy--politeness Benefits--suits

Para 28 If it--if you can avoid it--if you can avoid doing so Leave--part from Coolness--indifference Remember--bear the fact in mind Any parting--any particular parting from another May last--death may overtake either you or your friend so that you may never meet again--hence that parting would be the last

Para 29 Are sunshine— are as pleasing as the rays of light that proceed from the sun Hard .deep--harsh and cruel words inflict such deep wounds, as if they had been wounds inflicted with arrows How give—the amount of pleasure which kind words are capable of affording is immense

Para 30 Good words--kind, gentle words Cost little—do not cost us anything to speak Worth much—effect on do a lot of good Shaft--arrow—At random—without being directed at any particular mark Sent--shot Finds mark--hits a spot The archer—the man who shot the arrow Little meant—did not intend to hit at all At .spoken—uttered without thought, thoughtlessly said Soothe—give comfort to Wound—cause sorrow to A broken—a person that is beside himself with sorrow or grief

Para 31 It speak—It is not always necessary to speak in order to wound one's feelings or make him glad—a look, the expression on one's face, behaviour &c these often are enough The Lord—Jesus Christ Looked upon—looked at, bestowed a look upon Sad—full of sadness for Peter Reproach—censure Was enough--was expressive enough in itself Wept bitterly—cried most sorrowfully

Para 32 Can give—can cause, can occasion Acute pain—intense pain, very great sorrow Kind eye—kind look, a look of kindness A joy—this is taken from Wordsworth's *Daffodils*

“And then my heart with pleasure fills

And dances with the daffodils”—

make a person joyful and glad After separation--when we have been parted from anyone for a great length of time Yearn for--long for Warm--cordial Welcome—glad reception Reckon—depend, count As morning--when we meet in the morning A kind smile—a glad and cheerful look on the face, the circumstance of a smile playing on your face Brighten—make cheerful Darkest day—most gloomy day, a day of greatest sorrow

Para 33 Do reserved—do not keep yourself too much to yourself, do not keep yourself too much within yourself Do affection—do not be afraid to show another that you regard him with affection It cold—the fact that you actually do love will not be enough if you seem in your external manner to be cold, you must not only love but show in your external manner that you love Warm and tender—cordial and affectionate Helped—assisted Sympathy—feeling of kindness, consideration and affection Service—acts actually done for them Love money—love will achieve much more than money Present—gift of some material object

Para 34 What painter—what had induced him to take to the profession of painting Home duties—the duties we owe to those who live with us in our home Confucius—the great teacher of the Chinese Well performed—well done, properly carried out To go afar—to go far away from home To sacrifice—having done what we are required to do, there will be no need to propitiate the gods with sacrifices

Para 35 Be very friends—exercise great care in the matter of the selection of your friends Fairest furniture—the handsomest decoration, that which makes life most happy as furniture makes a room comfortable Keep good company—keep the company of good people—have good people as your companions or associates And number—and you will be a good man yourself Of the sayings—“birds of a feather flock together,” and “a man is known by the company he keeps” Whom you live with—what kind of people you live with—hence the kind of people whom you associate with And are—and I will tell you what sort of person you are A man himself—a man who does not treat himself properly (and he does not do so if he keeps bad company) The virtues—is the noblest or most virtuous quality in a man All double—keeping good company increases two-fold the delights of life And into troubles—and reduces our troubles and cares in this world to half what they would otherwise be Denham—a minor English poet of the Metaphysical School, about the time of

Milton His best known poem is "Cooper's Hill" [The meaning is that the pleasure we derive from the society of good companions increases our pleasures in life two-fold, whilst the comfort we get from this company or associationship reduces to half the cares, troubles and anxieties of life]

Para 36 Wise choice—prudent selection, proper selection
 Female friends—women companions Of course this would only apply to a country where the social intercourse between the sexes was unrestricted Is important—is as important a matter as the wise selection of our male companions and friends Wrecked—ruined Sirens—in the ancient mythology, they were sea-nymphs who attracted mariners out at sea by their enchanting music and then ship-wrecked them on rocks and shoals—hence unprincipled women, flirts, women who exercise an evil influence on one Since Solomon—Solomon was led by the influence of his wives into idolatry They exercised an evil influence upon him, and in the same way many other women have since his time exercised an influence of an evil character on men Though large—though stout Whose large—who though he was a very wise man Beguiled—led astray by the seductive effect of evil influence Fair idolatresses—his beautiful wives who were idol worshippers Fell—fell a prey or a victim to Idols foul—base, low idols, horrid idols—i.e., to the worship of horrid idols

Para 37 Is the life—Of Cicero, that it is "the most valuable and fairest furniture of life"—is that which adorns human existence and makes it beautiful His own fault—he is himself to blame for it No fate—no one, however be may be otherwise unfortunate, even the most unfortunate and unlucky of human beings To desolate—so absolutely lonely and isolated But—but that. Some heart—some person—the use of 'heart' here is an instance of the figure synecdoche or use of part of whole In poetry 'heart' is commonly used for person Responds own—feels sympathy for him—Of. Tennyson—*Aylmer's Field*

"Star to star vibrates light, may soul to soul
 Strike through a finer element of thier own"

Para 38 It necessary—our nature cannot possibly demand Sadly says—observes in a melancholy strain All be isolated—lead lonely and desolate lives Alone—our hearts and souls not holding communion with the hearts and souls of others Hidden sphere—concealed region Each woe—each experiencing his joys and bearing his miseries without having any one either to rejoice or sympathise with him Hermit—lonely, solitary—like a hermit who leads a solitary and lonely life without holding any communion with the world Range—wander about Apart—in isolation In glow—during times of trouble as well as during times of gladness—“in sunshine and rain” Hues own—lif colours of their own creation The meaning is that the isolated mind sees things according to its own mood at any particular time. If the mind and spirits be depressed everything seems gloomy, if the spirits, on the other hand, be elated, everything wears a cheerful aspect Fresh heart—the meaning has been explained above The mood in which the lonely man is colours his experiences and makes him take either a cheerful or gloomy view of things Option—choice If you . him—if you are always in his society Of the saying “familiarity breeds contempt”

Para 39 Inevitably—unavoidably From time—now and again, every now and then Think—believe, be under the impression You complaint—you have some reason to be discontented with your friend Look view—look at the matter from the point of view from which your friend looks at it, consider the matter in the light in which your friend does Nature never does—Nature never does anything precipitately. She always takes her time over doing what she has to do Most speed—the greater the hurry you are in the slower will be your progress Are in doubt—are undetermined as to what to do Sleep over it—take time to turn the matter over in your mind—go to sleep and put off taking action till the next day and you will find that in most cases the doubt will clear itself Dumb—one that does not speak Sibylle—see note *ante* To thing—to postpone the doing of a thing Kept awake—Sc repenting for having done it In a hurry—without having

given due thought and consideration to the matter Vexed—
annoyed Overnight—at night Look very different—wear a very
different aspect

Para 40 Clever—displaying great ability Conclusive—
one that will conclude or decide the matter finally Scathing—
injuring, damaging (to the other person concerned) Keep it
back—do not post it, delay posting it Never all—not be
posted or sent at all

Para 41 Very best—of the most exalted and noble character
A all—because if you have a bad friend you are liable to be
influenced by his badness which liability you are not under if you
simply have no friends at all Enter wicked—do not tread
the path trodden by wicked men Pass it—do not even go
close to it They not—they are never at rest Except
mischief—except when they have done some wrong Their
away—they become restless Cause fall—ruin some one
They wickedness—they earn their livelihood by doing wicked
deeds Violence—the unjustifiable use of force The just—
the life led by good people Is ..light—is bright and radiant
Unto day—like the broad light of day i e, broad day-light

Para 42. Great mistake—most unwise, a very wrong thing
to do Foolish—silly, senseless people Unwise—not at all
prudent To them—to convert them into positive enemies
For numerous—because they constitute a very numerous class,
because their number is legion

Para 43. Wittily—humorously Observes—remarks Pre-
sents endear absents—the giving of gifts makes those who are not
present very dear to us The receiving of gifts or presents from
those who are absent makes them very dear to us But kind-
ness &c —this idea has occurred so many times before in this very
chapter that it is unnecessary to annotate it again

Para 44 May well claim—have a good claim to demand
You give—whatever may be within your means to give them
Entitled—justified in Neither, be—do not either lend or

borrow money—the idea is “do not get into the habit of borrowing or lending” This quotation is from Shakespeare’s Hamlet (Polonius’ advice to his son Laertes) The two following lines are from the same speech Loan—lending money Both itself—both the money lent Borrowing—the habit of borrowing Dulls husbandry—tends to make one less industrious So long as one can live on borrowed money so long he will not work to earn it Warns us—gives us the solemn warning, advises us against danger Is surety for a stranger—stands surety for a man whom he does not know, *i.e.*, obtains a loan for a man whom he does not know on the strength of his own credit Shall it—shall be put to loss for his action That sure—who will neither lend nor stand security for another does not run any risk of losing his money

Para 45 Will protect you from—will guard or defend you from Dangers—perils Ward off—keep from you, keep them from reaching you, drive away Sorrows—circumstances that might inflict sorrow upon you Augustus—an Emperor of Rome Was brought to shame—was disgraced Julia—the only child and daughter of Augustus, she was beautiful and accomplished but licentious, and her profligacy brought shame on her father and husband alike Things—calamities Would me—would have befallen me, would have overtaken me Agrippa—L. Caesar Agrippa, was the adopted son of Augustus but was banished to Campania for sedition, and assassinated in his 26th year Mæcenæ—a famous Roman statesman and patron of literature He was long the chief minister and confidential adviser of the Emperor Augustus A few years before his death the Emperor became estranged, and Mæcenæ withdrew from court

Para 46 When friends—when you have found trustworthy and reliable people for friends Keep them—make sure to retain them, so conduct yourself towards them that you do not lose them Those fast—those friends you have been able to make And tried—and tested the suitability of their disposition to your own Grapple—bind Hoops—bands Hoops steel—very strong and enduring ties, ties of attachment that will not soon snap [Note —

These lines are also from Polonius' advice to his son in Shakespeare's play of Hamlet]

Paras 47-48 Give them complaint—do not give them any occasion to be dissatisfied either with you or with your conduct If separates—if death parts you from your friend on this earth There is still , again--we can still entertain the comforting hope that in the next world we will meet them again This is the Christian belief Make up to us—compensate us 'Tis sweet it is very cheering, it is very comforting (to reflect) Year by year—year after year We sight—death parts us from our friends and takes them from our sight In faith—borne up by faith in the existence of a future world Muse—meditate in silence How store—what a large number of friends are waiting to welcome us in heaven

Para 49 The most marriage--the most important event in a man's life is marriage, for it is then that he selects his partner for life, and "as he makes his bed so he must lie on it" Important—fraught with great and grave consequences Beautify—render beautiful everything it touches Inspire—fill with animation and charm Raises—elevates Earthly caterpillar—the mean, humble insect that creeps on the earth, the caterpillar Ethereal—heavenly Paints spring—gives the feathers of birds in the spring season when they breed a beautiful hue Lights lamp—the light in the tail of the glowworm is supposed to be there for the purpose of attracting its mate

"The glowworm lights his lamp of love"

Heber—*Evening on the Ganges*

Wakens the songs of birds—call forth the musical notes of singing birds such as the nightingale &c Inspires lay—calls forth or elicits the poet's song Inanimate—lifeless Spell—the charm or fascination of love Glow—shine radiantly Richest—most magnificent

Para 50 Any greater blessing—any greater good bestowed upon him A continual day—an incessant downpour of rain

on a very rainy day Contentious—quarrelsome Are alike—
are similarly and equally disagreeable Dwell—live Corner—
small part House-top—garret Brawling—contentious, quarrel-
some Wide—big

Para 51 As selection—with reference to the question of
choosing a wife, with reference to the subject of making the choice
of a wife Considerations—suggestions Self-evident—axioma-
tic Too early—when one is very young Sweet-pea—a creeping
plant like that of the pea which bears beautifully coloured flowers
As a prop—to support For money—to get money as your wife's
inheritance Nor money—not get married if you have not
sufficient private means of your own to support a wife Marry for
money—get married to get money Show money—show there-
by that they value themselves less than money Over-valuing
to—putting a greater or higher value on money than on &c Con-
tent and felicity—contentment and happiness Sorrows—the
misery they endure in their married life when they marry for
money The sold—the happiness in life they have bartered away
or sold for money

Para 52 Do not imagine—do not be under the impression
In marriage—in married life Own life—your own personal
and ordinary life Embellishment—decoration, ornamentation
Simple—artless in manner Easy-hearted—cheerful Lie
being—not be any trouble to the husband Solitude—living alone
Serious pursuits—serious occupations Irksome—troublesome
Never way—never stand in your path Visions—dreams
Merely dreams—but only visions—they have no reality or sub-
stance in them

Para 53 Jeremey Taylor—a famous writer and divine Soft
appellations—gentle attributes Character—natures Thou
brother—the husband has to be everything to his wife And
reason—and there is very great reason why you should be so
State of marriage—the condition of being married Than . .
orphan—than the state of a child who has neither father nor

mother Bound—constrained after her marriage To leave—to be parted from Miserable—wretched Ought these—the husband should supply to her the place of father mother and brother viz, those relatives she has been parted from *Of Pope's Translation of Homer's Iliad*

"No parent now remains my griefs to share
No father's aid, no mother's tender care,
Yet while my Hector still survives I see
My father, mother, bretheren all in thee"

(Painting scene between Hector and Andromache)

Para 54 If you it—if you entertain the slightest doubt on the subject whether you should or should not marry The state—the state of marriage, married life Miserable—wretched. But important—but if it is indispensable to fall in love Keeping—remaining Keeping in so—it is a much more important matter to keep alive the first love that leads to marriage—because after marriage "love" has a tendency to cool down

Para 55 Marriage responsibility—one who gets married or takes to himself a wife undertakes in doing so a great responsibility Trust altogether to—depend entirely on Beguiled by—cheated by, for the use of 'beguiled' in this sense *Of Cowper*

"By vain expectation every day beguiled
Dupe of to-morrow even from a child"

—Receipt of my mother's picture

The eye—external looks, mere external beauty Are by—should not be contracted by The eye—merely outward ceremonial *Of Shakespeare* —

"The hands of old gave hearts
Our modern heraldry is hands, not hearts"

—Othello

With reason—after deliberate consideration Hearts—genuine affection and love

Para. 56 A helpmate—a good wife ought to be her husband's helper in all that he does Material—merely physical and every day But mind—but she ought to help him also in his mental

aspirations Base men—low-minded men men possessing a degraded nature Being in love—when they are in love Have then—have, when they are in love Nobility—nobleness Natures—dispositions Is them—is part and parcel of their innate disposition Powerfully—strongly Affected—influenced For good—in the direction of good Have nature—are born possessing a noble nature or disposition Souls—people Dwell—live, reside Above earth—in a higher atmosphere than that of this earth Spell—magic charm or influence Floats steps—envelops them

Para 57 Divine institution—heavenly in its conception and origin Sacred—holly Union—consummation Holy—sacred In mystery—so far as the unaccountable affection that springs from the attachment is concerned Signification—meaning Advantage—blessing Societies of men—the associations of men who live together in societies

Para 58 If a happy—if a person's married life is happy; if a marriage results in a happy union How happiness—words cannot be found that will adequately express the quality of that happiness Together they &c—they do everything together Together in difficulties—they face and combat difficulties together Adversities—misfortunes, adversity has been described by a poet as “the tamer of the human breast” Refreshments—moments or times of pleasure or amusement Hides—conceals Burden other—husband and wife do not stand in each other's way and thereby prove troublesome or a hindrance to each other but on the other hand they assist each other Christ joys—the Lord is delighted or joyed Such things—the harmony that prevails between husband and wife in their joint life The evil one—the devil Is not—is not present to tempt the one or the other

Para 59 Take—accept Solemn—grave and significant Words—language Beautiful—appealing, fascinating Marriage service—the service of the church which consecrates a marriage between a particular man and woman For worse—whether she

turn out to be good or bad (this is deprecativ of divorce). For ,
 poorer—whether fate ordains that you become rich or poor:
 In health—whether health or sickness attends either of you
 after your marriage Cherish—love and adore Till part—till
 death separates the one from the other

Para 60 New beginning—a fresh beginning—a kind of re-
 birth Starting-point—the point from which anything begins or
 commences Usefulness—utility It opportunity—it presents
 the occasion or chance Once for all—for good , for all time to
 come To past—to cut oneself away from the associations of
 the past Follies—indiscretions Errors—mistakes that we may
 have committed For ever—to cut ourselves away from the
 associations of the past for good and neither to think of nor revert
 back to them again The second 'far' is emphatic Press forward
 —go on ahead with all possible speed Courage—determination
 and resolution (which require courage to form) Opens—spreads
 out Best likeness of—closest imitation of , nearest reproduction
 of Several—own , particular to them Help forward—assist
 each other to go on ahead Opportunities--chances Has
 stake—has his interest so closely involved Bone flesh—des-
 cended from one common stock Dragged down—degraded , lower-
 ed Raised up —made noble , elevated

Paras 61-63 Delightful--affording great pleasure One
 schoolmasters—a child's first impressions are formed in the nur-
 ture and in his mother's society It is very necessary that a child's
 first impressions should be good and noble If they are, the work of
 the schoolmaster will be easy but if not, no number of schoolmasters
 will be able to alter the boy's disposition Improvident—spend-
 thrift Excuse themselves—put forward as an apology for their
 shortness of funds Too precariously—in too mean and stingy a
 fashion Sunshine—the cheerful and gladdening influence Genial
 —congenial , life inspiring They life—they will be the better
 able to put up with the hardship and difficulties and misfortunes
 of life Delicious accents—sweet sounds Make dance—

gladden a man's heart. *Of Wordsworth* for the use of the "heart dancing" in the same sense—

" When often on my couch I lie,
In vacant or in pensive mood,
They flash across the inward eye
Which is the bliss of solitude,
And then my heart with pleasure fills
And dances with the daffodils "

Injoining—ordering , commanding

SUMMARY

Everyone's house should not only be his castle but also his home where he can find refuge from the cares and anxieties of life Love is the life of a true home We ought always to be kind and courteous to our relatives and our neighbours It is not enough to entertain the wish to be loving and affectionate to those near and dear to us but we must show them that we love them We ought to find fault with others as little as possible, least of all when we are angry We should treat young children with particular kindness because they feel reproach more keenly than grown up men When we find fault with others we should do so in private, when we have occasion to praise them we should do so in public If we have occasion to find fault, we should do so gravely and with great regret We should also remember that a look can often cheer or make sorrowful as much as words Marriage is one of the most important facts of life We should not marry too early, nor for money nor without money With the commencement of married life new responsibilities come into existence

MODEL QUESTIONS

1 Briefly enumerate our duties in social life, pointing out in particular the importance of the circumstance of marriage

2 Point out the importance of keeping good company and the evils that attend the associationship of evil men

3 Explain in simple English —

- | | |
|-------------------------------|----------------------|
| (a) A house without | man (Para. 3) |
| (b) We are not intended | towers (Para 6) |
| (c) Roughness is not strength | hearts (Paras 22-23) |
| (d) Marriage says | Lord (Para 57) |
| (e) No man can tell | joy (Para 63) |

CHAPTER XIII.

INDUSTRY

Para 1 Never anything—it is a very bad policy to waste any thing and therefore we should not do so Above all—more especially Never time—do not spend your time uselessly and wastefully To-day—the present time, the time that is at hand Comes but once—only presents itself once Never returns—and does not come back again Time that is past cannot be recalled and what we have omitted to do when we should have done it we will never again have the opportunity of doing One gifts—one of the most valuable blessings that Providence has given to man Once lost—once allowed to slip by without being made use of Irrecoverable—cannot be called back Not itself—not even Providence. Past—time that is past Has power—can control Has been—has happened already cannot be undone I have how—I had the opportunity to make good use of time if I had so wished when it was “present time,” and according to the use I have made of it will I be requited

Para 2 Spend—pass So—in such a manner Now—at the present moment, at the moment that is present now Reproach—blame. Hereafter—at a later time, in time to come Sadder—more melancholy or sorrowful Thoughts—reflections, meditation in solitude Too late—that I have let the proper moment slip by and it is now too late to do what I wished to It been—it might have all been very different if only I had acted otherwise at proper moment Cf Whittier

“Of all sad words of tongue or pen

The saddest are these “It might have been”

Time is a trust—man is entrusted with time and it is expected by Providence that he will make proper use of it You account—you will be answerable for the manner in which you spend it The idea of a trust is a legal one Under a trust one person leaves property to another for the benefit of a third person and the trustee is accountable for the use he puts the property to Spare—economical sparing Be diet—do not sleep or eat too much Sparest of—most economical with

Para 3 Nelson—Lord Horatio Nelson, England's greatest admiral He broke the power of Napoleon by sea He died of a wound received in the sea fight of Trafalgar Attributed—ascribed Success—advancement To time—to the fact of his never having been late in anything

Para 4 The young—young people Lord Melbourne—a great English statesman and Prime Minister of England during the early years of the reign of Queen Victoria Should but this—should only hear language to this effect You make—the making of your career is in your own hands Depends upon—rests entirely with Exertions—efforts Whether you starve or not—whether you succeed or fail in life

Para 5 Industry—regular and assiduous work Essential to success—a necessary requirement for succeeding in life Healthy—beneficial Idle—unemployed, without something to do Places—divisions Severe rigorous Lust—vice, licentiousness Easily creeps in—easily takes possession of one At emptinesses—during these moments or periods of idleness when you have nothing to occupy your mind Soul—mind Unemployed—not engaged in any useful occupation Is at ease—enjoys immunity from toil or labour of any kind Healthful—healthy Chaste—morally pure If tempted—if temptation came or fell in his way Bodily labour—exertion of the body Of benefit—most beneficial; that which does most good Driving devil—keeping away evil; preventing a man from doing evil

Para 6 Time and earth—the manner in which we pass our time on this earth, the manner in which we utilise our time in this

life Are eternity—will prove what our after life is to be Such here—and according to the nature of the acts we do here, and according to the manner in which we utilise our time in this life Such—accordingly Our ages—our eternal life in the world to come our endless life World to come—the world beyond the grave, the next world

Para 7 However small—however insignificant or trifling Better—more noble—from the moral point of view Is ambition is the noblest and loftiest thing that one can aspire to Elevating inspiring, ennobling Inspire—fill

Para 8 Pietro Medici—a member of the family of the Medicis of Italy The whole family were well-known for their patronage of art and letters Employed—engaged the services of Michael Angelo—a famous sculptor of the period of the Italian Renaissance Foolish—silly Waste time—because the result of all his labours would be destroyed as soon as the snow melted Was precious—was most valuable and should not have been employed in making a thing that would endure for so short a time only To the world—to the world of art, and therefore should have been employed in making lasting monuments which future generations and ages could benefit by the sight of He should have been employed in making such things as would have been lasting monuments in the world for ages Just as precious—equally valuable In snow—in doing useless and profitless things In mire—making statues of earth—i.e., things that are absolutely worthless—in doing that which is of no good or use to us

Para 9 Said—observed Seneca—see note *ante* Shortness of time—that the duration of human life is very short Yet—still, although We with—we have more time at our disposal than we know how to utilise profitably To purpose—useful, serviceable that may be useful to us That few—that our life is short And them—but in actually living our lives we waste so much of our time as if the period of our life were unlimited

Para 10. Astonishing—surprising What time—how much can be accomplished by our spending our time properly and to good

purpose—in short, by making the utmost use of our time **Nehemiah**—the name of a Jewish or Hebrew prophet **To dart up**—to send up, to hastily offer up **Throne of grace**—the throne of God

Para 11 **Fill up**—engage, occupy **As may**—as profitably as we can conceive or think of **Must**—the use of this word conveys the idea of compulsion—and the compulsion arises from the fact that there are so many things for us to do in this world that in the confusion and bustle of active life we forget to do some of them **Things**—desirable things **Undone**—not done The prefix *un* has the force of 'not' **Glorious sight**—magnificent sight

Para 12 **The great**—the most important **Element of**—requisite for **Capacity for**—ability to do **Honest**—sincere **Solid**—substantial **Cicero**—a famous Roman orator, lawyer and statesman **Audacity**—boldness **Boldness** or a spirit of venturesomeness is everything—one should not be daunted **Self-confidence**—faith and trust in one's own powers **Perseverance**—the power of sustained industry **The life**—the sole object or purpose for which one lives **Both end**—both are merely means by which to attain the same end—i.e., success in life

Para 13 **Peace of mind**—tranquillity of mind **A worry**—a day during which we are troubled in mind or subjected to any kind of mental vexation The author means that if our minds are occupied we will not experience this mental vexation **Exhausting**—weakening, enfeebling, tiring **Worry**—mental vexation **Upsets** puts wrong **Whole system**—our mind as well as our body, Our entire frame both mental and physical **Order**—proper form **Brings mind**—provides one with tranquillity, i.e., freedom from mental annoyances and vexations **By heart**—by keeping one's mind occupied in some occupation or other he secures immunity from vexation and worry, because he has not the time to torment himself

Para 14 [*Note*—This paragraph is a quotation from Ruskin's *Sesame and Lillies*—"On Queen's Gardens"] **True work**—work suitable to her nature **Make her active**—keep her engaged or occupied **Dawn**—early morning, from break of day **Wearry**—

tired With consciousness—and let her have the knowledge Have better—have actually profited by, have derived some real gain or benefit from Her day—her day of industry, toil or labour The enthusiasm—the belief she entertained sorrowfully that work as much as she would she could do nothing to bring comfort or happiness to her fellow-ings Transform—change Majesty peace—a glorious and effulgent satisfaction which will bring her great comfort and peace of mind

Para 15 Do will—it is really immaterial what the nature of your employment is, it is really immaterial what the nature of that which you do is Only something—the important and essential thing is that you should have something to engage and occupy your mind Attempts—endeavours—though of course unsuccessful Philosophers stone—a stone which according to ancient belief had the quality of being able to turn or convert into gold everything it touched (*Hindustani—paras pathar*) Have

fruit—have produced some good results—viz, the attempts have proved that these things cannot be done, and so have disillusioned the world Meaning—the meaning is that the kind or nature of the occupation, though a matter of some consideration, is not of paramount importance, for vain and futile attempts such as those to find the philosopher's stone or square a circle have produced some beneficial result—the really important point is that we should have some occupation

Para 16 Words—mere words are not productive of any results—because they may never be transformed into action Dr Johnson—a great English scholar of the 18th century He compiled a dictionary of the English language, and in the capacity of a critic he wrote the “Lives of the British Poets” As a poet he is best known for his “*Tamty of Human Wishes*” In the realm of creative and imaginative literature he wrote “*Rasselas*” Do thoroughly—do perfectly, do completely, do not leave any part of it undone Put it—put all your energy and interest into whatever you do Cultivate—train and develop, exercise You them—you must either exercise them or for want of exercise they

will become dormant and decay He began—he commenced, he undertook Prospered—succeeded

Para 17 Story—only description or account which can be given of Genius—exceptional brilliance As told—as far as genius can be described at all Persistent—determined and maintained. Industry—hard work In obstacles—notwithstanding difficulties and drawbacks Standard—recognised, admitted Geniuses—men of genius Give it—assure us, give us their assurance Is than—is tantamount to George Eliot—a female novelist of the XIX century, she is well-known as the authoress of a number of philosophical novels, the best known of which are “Adam Bede,” “Romola,” “Silas Marner,” “Scenes From Clerical Life”, “The Mill On The Floss” &c Yale—the seat of a famous University in the United States of America Is efforts—is the capacity for endeavouring

Para 18 Harder than—more difficult than Taking together—taking every thing into consideration Does well—is not so paying Should feet—should live by his own individual exertion or effort, should support himself by his own individual labour Ploughman—a man whose calling in life is to till the soil with the ploughshare On his feet—who earns his living by his own exertions I knees—is a nobler person than a man of gentle birth who resorts to begging for the means of his subsistence and support

Para 19 Of his—of which he was the author Private soldier—an ordinary soldier Edge—border or margin, side Berth—bunk on which I used to sleep The guard-bed—the bed on which the soldier on guard-duty used to sleep Was in—was the seat on which I used to sit and study Knapsack—the bag in which I kept my accoutrements Lying on—placed across The task—the work I had undertaken Demand—require or take up Anything like—even so much as Candle or oil—to provide me with light Winter time—in the winter season in England the days are very short and it becomes evening very soon It was rarely—it was very seldom Get light—get any light in the evenings But that of the fire—except that given out by the

fire lighted in the fireplace Only my turn—only so long as it was my turn to be seated beside it Think of—do not despise Give for spend on For market—for us on our food Made shift—managed, contrived Destined—reserved, intended to spend Red herring—a kind of salt water fish plentiful in the North Sea Pulled off—quickly took off To then—I being so hungry at the time Buried—hid, concealed i.e., I covered my head over with Miserable—wretched. Encounter—face Overcome—accomplish Can there be—is it possible for there to be

Para 20 Energy—activity Courage—an indomitable disposition Seem strength—do not seem to properly value the worth of their wealth nor of those qualities which are a source of strength to them They should—they over-estimate the worth or value of, they attach greater value to it than they should Self-reliance—the quality of depending upon oneself Will cistern—will teach a man to depend upon himself i.e., upon his own efforts and exertions—to be independent And bread—and to eat the bread with relish which he has earned by means of his own labour Labour truly—work honestly and faithfully

Para 21 Oriental—eastern Good striving—honest labour and endeavour Brings thriving—brings prosperity, makes one prosperous Better shirks—it is better to be a dog that is industrious than a majestic lion that evades work—i.e., better be a humble man who earns his bread by honest hard work than a great personage who does nothing but passes his time in idleness

Para 22 Nature—the organization of the universe Paid or unpaid—whether you are immediately paid for the work or not See only work—all that you will have to look to is that you do honest work And reward—and it is impossible that you should not reap the reward of your labour—i.e., you are bound to be rewarded for your work Fine or coarse—refined or rough Epics—the name given to a kind of poetry which commemorates some great and famous national deed or the achievements of some renowned hero The “Paradise Lost” and the “Ramayana” are epic poems So only—as long as Done approbation—done in

a fashion of which you approve It .thought—it will bring its own reward which will be appreciated both by the senses and by thought Defeated—frustrated You victory—you are bound to win if you persevere Reward—payment for , the return for Well done—well executed To well—to have accomplished it to your own satisfaction

Para 23 Wizard—sorcerer Michæl Scott—a character in Scott's novels and in his *Lay of the Last Minstrel* who lies buried in Melrose Abbey, to whom the Ladye of Branksome sends Deloraine to get from him the magic book He is said to have learned the art "that none may name in Padua far beyond the sea" Sir Walter Scott—a well-known Scotch author, novelist and poet He wrote much on the manners and customs that prevailed on the Scottish border Has told us—in one of his novels Secure against—secure immunity from being tormented by His Devil—the evil spirit that was at all times with him to carry out his behests Constantly—at all times Providing employment—keeping him occupied in doing something , giving him something to do so as to keep him engaged. The Evil Spirit—the devil Having man—having been expelled from a man's body wherein it had lodged , having been expelled from a man's body which it had possessed Empty—unoccupied The meaning is that if we do not find employment for our minds, the devil takes possession of it and leads us to harbour evil thoughts and do evil deeds The house—the mind

Para 24 Idleness rest—to be idle is not to give the mind rest Tiring—fatiguing Work—downright labour It is nothing—if you keep your mind unoccupied you cannot enjoy rest for the idea of rest implies that previously the mind should have been occupied or engaged in doing work The idea of rest presupposes that of work, so that you can have no rest if you do not employ your mind in work

Para 25 Hurry—rush through what you have set yourself to do Note the author's style, it is very dogmatic and that it is so in consequence of his ever striving to be epigrammatical What is ends—what is done hurriedly is not lasting Advice--counsel.

Mountaineer—one who goes to climb the Swiss mountains for the sake of pleasure He often—repeats most frequently Go—climb Slowly and steadily—slowly and at an even pace, not hurrying in one place and lagging behind in another Loitering—lagging behind Loitering in the course of one's progress is equivalent to idleness of the mind Pause—halt, stop for a time Pausing is equivalent to rest of the mind Even so—even so strong an animal as the ox requires to rest now and then Measures—is the measure of It is well—it is desirable In life—in the journey of life The progress—the best way in which to make steady and regular progress To loiter—to be idle Eastern—oriental Cometh of—is inspired by Patience—steadiness and regularity Openeth felicity—leads to happiness Bide—wait Your come—your opportunity will come in good time

Para 26 Seem to think—have an idea Save—economise It mistake—that is a very wrong idea Move briskly—to be quick in your bodily movements Far more important—a thing of much greater consequence Well—thoroughly To quickly—to finish it and get it done quickly and imperfectly

Para 27 Even itself—even so far as the work is concerned Done irregularly—done in a haphazard manner, done by fits and starts By starts—now and then, without any regularity or steadiness Exhausting—tiring Really laborious—in fact irksome and troublesome Taken—done Bustle—fuss Hurry also—not only is work, done in a hurry bad work but life is rendered miserable by hurrying

Para 28 Work rest—work without hurrying and regularly, do not hurry with your work, nor work by fits and starts Goethe, a famous German poet and dramatist of the XVIII century His best known work is " *Faust* " Our word 'rest'—the word 'rest' as used in the English language Exactly—precisely Express—convey Thoughtless deed—act done without deliberation If we hurry many of our acts must necessarily be thoughtless Mar—spoil For aye—for ever The speed—the steady progress of the mind Ponder well—think well on a matter Know the right—make

yourself thoroughly acquainted with what is the best thing to be done under the circumstances and the best method by which it can be done Onward then—proceed then with the work regularly and steadily Know the right—in a manner which will be equal to your strength Years—time Atone—make amends Reckless—thoughtless, careless Rest not—do not idle away your time (see the author's remarks at the commencement of the para) Sweeping by—passing by, passing away Go and dare—go into the world and endeavour to do something noble in it Something—some deed or achievement. Mighty—great Sublime—noble Leave behind—leave the record of some such deed achieved by you after your death—hence accomplish in life so that you may leave behind you after your death To time—to descend or go down to posterity Glorious age—it is a glorious thing to live for ever in the memory of the noble deeds done by you during your life These forms—the body in which the soul resides Have away—have ceased to exist

Para 29 Work hard—do honest, regular, steady, hard work Do not fuss—let there be no bustle Do anxious—and do not entertain anxiety for the result

Para 30 Interest yourself—concern yourself Francis Galton—an eminent scientist Chiefly—principally Progress of your journey—in the circumstance how you are getting on with your work Do eagerness—do not be anxious about the result Better—more pleasant Return to civilization—the accomplishment of some great thing that will benefit the world End to hardship—the termination of your labour Haven—place of refuge A regretted the accomplishment of the task is something to be regretted—because the pleasure of doing it is over Close—termination, ending Insensibly—without being thoroughly conscious of it Creep on—make slow but steady progress Making connections—getting to know people and institutions Capabilities—resources The over—the great progress you have made “Country” in this context means the subject or matter you are dealing with, the matter you have taken in hand Average only—travel only

taking one day with another Very exploration—very good progress Fable—story The fable is as follows A hare and a tortoise agreed to run a race From the commencement the hare took the lead and soon left the tortoise far behind Then thinking that it had plenty of time to spare it decided to take a short nap But whilst the hare was asleep, the tortoise outstripped it and reached the winning post before the hare The moral of the story is “slow and steady wins the race” Seems for—the lesson taught by that fable seems to have particular application to the case of Travellers tracts—people who are undertaking something new, something they have not done before

Para 31 Rise—wake up, get up from your night's rest Give rest—exercise your muscles and brain to the proper extent whilst giving them a proper amount of rest Be food—do not eat too much, do not over-feed yourself Allow—give Reasonable—fair How much sleep is reasonable for a particular person will depend upon the individual's constitution and his occupation Take things easily—do not hurry or make a fuss over what you do but do it in a natural, matter of fact sort of way Depend upon it—rest assured Your work—the work you do, the circumstance of having to work Will you—will do you no injury Will on—will not advance you May end—may be the cause of your death in the long run At any rate—at the very least Hand illness—make you the victim of some constitutional malady Take cheerfully—live your life without worrying and hurrying but doing things as they turn up in a cheerful spirit Intellectual exertion—brain-work Free thought—-independent thinking Prolong—lengthen Perseverance—industry and persistence—i.e., regular, steady work Keeps bright—preserves one's honour To done—to have finished working and so have nothing further to do Is fashion—is to be most out of fashion, the fashion being to work Rusty mail—a coat or suit of armour covered over with iron-rust by reason of unuse In mockery—as if it were a relic of past times preserved merely to serve as a monument This quotation gives the picture of an idle man, and by a simile such a

person is likened to a rusty suit of armour preserved as a relic of past times

Para 32 Perseverance—the capacity for persistent industry
Brain—the power with which he works **Inventor**—the man who invents something new **Open Sesame**—the words with which the 40 thieves in 'Ali Baba and the 40 Thieves' used to open the door of the chamber in which they kept their stolen wealth Hence the meaning is that perseverance is the key with which the scholar unlocks the gate of learning to obtain admission into the temple of erudition **Very best**—most beneficent, one who did the most good **She judgment**—she had a very clear power of perception and discernment **She labour**—she did not shirk hard work **The worked**—the attitude in which she went to work **Some part**—some remark to the effect that he was sorry for troubling her

Para 33 Then—the matter being as I have described or stated above **Business**—work, vocation **As well**—as thoroughly

Para 34 Owed his victories—was indebted for his successes **Almost to**—very nearly as much to **The attention**—the very greatest attention **Details**—seemingly unimportant points **Supplies**—stores of provisions furnished for the consumption of the army **Fodder**—food to eat, grass and hay **Troops**—soldiers **Well supplied**—plentifully supplied

Para 35 Industry reward—if one is industrious i.e., persevering and hardworking, this circumstance alone will repay him in this world **Columbus**—Christopher Columbus, the Portuguese sailor, of the time of Ferdinand and Isabella of Spain (time 15th century) who discovered the continent of America and so added a new hemisphere to the then known world **Searching for**—trying to find **Western passage**—a route to the East by way of the West—hence in a sense by almost going round the world **He for**—he was in search of **The prophet Elijah** anointed Saul king of the Jews whilst he was employed in looking for his father's asses

Para 37 Resolve—determine, make up your mind **Franklin**—a well-known American writer who started life as a newspaper

boy To perform--to do, accomplish, or achieve What ought--what it is right for you to do, what you should do Perform resolve--and do not fail to do that which you determine to do

Para 38 It supposed--it is believed by some persons Genius--exceptional mental or intellectual brilliance May work--may produce the same results as work but without having to work hard Who years--who passed the first years of their career at college in doing practically no work Worked pressure--worked very hard Short time--i.e., just before the examination (This is a common practice with the majority of students in all countries) Round--wound round--to cool the brain Yet

degree--passed their examination taking a high place on the list of successful candidates Depend upon it--you may be quite certain or sure They afterwards--the strain thus occasioned told severely upon their constitution at a later period, they had to pay heavily at a later period for their working at high-pressure with wet towels bound round their heads in the deplorable consequences their conduct visited on their constitutions But even so--but whether they worked in a manner which would not injuriously affect their constitutions or which would do so They work--they had to work all the same Greatest men--those who have earned greatest distinction in life Owed their success--have been indebted for their success in life, their success in life has been due more to Industry--steady, regular, hard work Cleverness--genius mental brilliance, intellectual brightness If record--if it is possible for us to draw a conclusion from their career at school as to their natural cleverness Wellington &c--see remarks on para 4, Chapter VII of the text (self-education)

Para 39 No doubt others it is true that some persons possess mental abilities of a higher order than others But let &c--but if two men each respectively with the characteristics detailed below were to start in life The one with--one of them possessing Brilliant abilities--excellent parts Careless--slipshod in his method, not methodical Self-indulgent--given to

the gratification of his desires and lusts Slow—dull The word “comparatively” modifies the idea of absolute slowness conveyed by the word ‘slow’ if used by itself The meaning is, not slow when judged by any standard, but ‘slow’ when compared with the “parts” of the other man Careful—regular and methodical High-principled—highly virtuous and moral in his ways In time—in the long run Distance—leave behind outshine Labour—industry In the long run—in the end, in the course of a number of years Will do more—will attain far greater success Advantage—exceptional opportunity Powerful—influential Will for—will supply the deficiency of Want—absence Character—the quality of being high principled

Para 40 A statesman—who was also a famous politician Asked man—elevated to a position of rank Plough—the implement with which land is tilled for the purpose of sowing Mending of it—repairing it, having it repaired Ploughman—a man fitted by his idle habits to be only a ploughman, a man who because of his idle disposition was not capable of rising above the position of a ploughman I fear—because of your idle habits I must you—I am constrained to let you remain

Para 41 Indomitable industry—dauntless, unconquerable industry It may be said of him what Dr Johnson in his “*Vanity of Human Wishes*” has said of Charles XII of Sweden that “no labours tired” him Habits—mode of living the manner in which he used to pass his days what he was accustomed to do day after day throughout life In winter—in the winter season The bell—the sound made by the tolling of a big bell to rouse men from slumber Wakes men—i.e., from sleep To devotion—to go to work in the fields or to give themselves up to prayer As oft—as frequently That rouses—that first wakes up and flies from her perch Not tardier—not much later Be ready—be fully roused Memory freight—memory shall have recalled all the knowledge with which it is stocked Clear—clear headed Generous—cheerful Labour—in industry Preserving—not impairing Hardiness—strength Render—yield Lightsome—cheerful Lumpish—slavish “Lumpish” is in

antithesis to "clear ' Obedience—service Our liberty—the good and welfare of the state Milton means that (1) he used to get up very early and (2) read good books or have them read out to him in order to get his mind and memory into full working order after the numbing effect of sleep Then (3) he would turn with a vigorous mind to the concerns of his every day life, serious study, devotion and the discharge of the duties of his office

Para 42 Look on - regard Your work - the work you have to do in life Dull - dreary and uninteresting You interesting - you can make your work provide you an interesting occupation Master its meaning - get to understand its significance and importance thoroughly Trace out - go to , find out Consider bearings - consider the subject in relation to all the other subjects with which it is connected How many - what a large number of people Humblest labour - most lowly and insignificant kind of work May benefit - may do great and real good to With enthusiasm - the performance of which we may not view with ardent interest Get to love - come to love , if you approach your work in the above spirit you will begin in time to love your work Do delight - take pleasure in doing your work Do ease - do it without feeling much effort or inconvenience At first - in the beginning Mere drudgery - most laborious, dull and uninteresting Like air - like the cutting and keen air to be found on the mountain tops and sides Brace character - to impart tone and vigour to your character Our ancestors - the Norwegian forefathers of the British race The Scandinavian pirates came and conquered a portion of England, intermarried with the Saxons then settled in the country and so became in a way the ancestors of the British race Thor - the name of one of the gods of the Scandinavians from his name we get Thursday (Thursday) Wielding his hammer - using his hammer , beating iron with his hammer The meaning seems to be that even in the earliest times great respect, indeed veneration, was paid to industry Norse myth - legend or tradition of the Norsemen handed down from generation to generation Voland - a character in one of the Norse

myths or legends who agrees to sell his soul to the devil provided that the devil will enable him to be the best smith in the world **Myth**—a legend handed down generally by word of mouth from father to son Is said to— is represented as having—the poem describes him as having So **Devil**—promised to yield up his soul to the devil after death in consideration for some boon or benefit conferred on him by the devil during his life-time This idea has been borrowed by the German poet Goethe, and elaborately worked up in his play of *Faust* Faust, an old doctor, desires most to be made young again and with this purpose in view devotes himself to studies of a mysterious character so that he may get the devil in his power At last Mephistopheles (the devil) appears before him and a bargain is struck according to the terms of which Mephistopheles agreed to make him a young man for a certain number of years but at the expiry of that period to claim his soul **Smith**—worker in iron This legend or myth also points out the high esteem in which honest industry was held even in early times

Para 43 Great question—very important and interesting question Nature must decide—this question must be decided in the case of each individual by the requirements and needs of his particular constitution Some others—Napoleon is reported to have remarked that (to use his own words) “two hours sleep every day was sufficient waste of time” **Diminish**—reduce, lessen **Nature**—the human constitution **Demands**—requires **Wonderful restorer**—marvellous renovator **Nervous energy**—the vitality of the nerves and muscles—the vitality of the tissue of which the human frame is made **Which**—i.e., sleep **Live in cities**—because of the disturbance caused by the noise and bustle that always prevails

Para 44 **Sir E. Coke**—Sir Edward Coke, a great English lawyer of the time of James I He was Bacon's colleague on the Common Law side of the courts of Justice **Division** was—divided the day and indicated how the divisions were to be employed thus **Grave**—serious **The fix**—devote the remainder of your time to observing things, to finding out as far as you can the ways in which

Nature works Sir W Jones—a great Oriental Scholar Amended—changed The word amendment conveys the idea of a change effecting an improvement Soothing slumber—refreshing sleep Ten allot—devote ten hours of your day to performing your every day duties and the ordinary occupations of life But the author goes on to remark that no hard and fast rules can be laid down So refreshed—so invigorated and restored As down—as to get up feeling active and energetic and lively not depressed and lethargic

Para 45 In sorrow—when you are inflicted with sorrow, when you are sad Occupation—something to engage your mind Comfort—blessing, solace Consists in—So having To hope for—something to look forward to, something to hope, to attain Of

“ Hope Springs eternal in the human breast

Man never is but always to be blest ”

—Pope—*Essay on Man*

And “those who have nothing else have hope” Torment ourselves—worry, tease and vex ourselves In leisure—when we have nothing particular to do Idle—baseless, vain Anxieties—worries

Para 46 Old Lilly—the author of “Euphues,” writer of the time of Queen Elizabeth (See note *ante*) Is man—affords as much interest to a wise man as a whole country, for even within a small area there is much to be observed Palace—a place where rest is to be found Quiet—peaceful, tranquil Of Milton—

“ The mind is its own place

And can make a hell of heaven, and heaven of hell ’

—*Paradise Lost*

Para 47 With—co-operating with, in the same direction as Against—i.e., in such a manner as to thwart the working of Nature Row stream—try to work in opposition to a powerful force To row against a stream is to row in a direction opposed to the direction of the flow of the water of the stream You must—must accept it as inevitable and make the best of it Do from it—should such be the necessity do not recoil from the labour you so doing will entail

Para 48 Which Nature—which controls even Nature itself—the reference is to the Laws and Authority of God Physical Law—law governing the phenomena of the universe Is of all—is guilty of violating all the physical laws The whole universe—the whole of creation Takes him—rises up against him in opposition Unseen powers—forces that work invisibly but bring about visible consequences To him—to be revenged on him for his transgression Obeys Nature—lives in compliance with the laws of Nature, lives according to Nature's Laws Will good—will find that every thing works for his benefit Befriended—assisted The feet—the soil on which he treads Obeying—acting in accordance with Broken—violated, deviated from

SUMMARY

In this chapter the author advises us never to waste anything, and above all never to waste time, for once past it cannot be recalled Work is as necessary for peace of mind as for health of body We should not idle away our time but occupy ourselves with some employment that may do good both to us and to others In the long run industry tells far more than cleverness if not associated with industry and sound principles of life Some of the world's greatest and most famous men had been dull boys at school, and had only achieved success by sheer dint of persistent, regular, hard work Idleness is not rest, as a matter of fact it is more tiring than work One should never hurry It is most exhausting, and anything done in a hurry without due deliberation is sure to be badly done We should divide our day according to the needs of our constitution, giving to work rest and recreation so much time as our system needs

MODEL QUESTIONS

- 1 Reproduce briefly the argument of the author which establishes the truth of the proposition that "Idleness is not rest"
- 2 Point out the need for industry in our lives, and illustrate, by pointing out instances, the truth of the saying that some of the world's greatest and most famous men have been dull boys How can you account for this?
- 3 Explain in simple English—

- | | | |
|------------------------|-------------|-----------|
| (a) Haste not | pass'd away | (Para 28) |
| (b) Interest yourself | tracts | (Para 30) |
| (c) In times of sorrow | give | (Para 45) |

CHAPTER XIV.

FAITH

Para 1 Statistical works—works dealing with figures, works which show in arithmetical figures the actual numbers Buddhists—followers of the philosophic religion expounded by Buddha Selden—a famous scholar and wit of the time of James I. He is best known as the author of “Table Talk” Opposite extreme—the extreme position on the opposite side that there are a very few people indeed who can properly be said to profess the same identical religious view on all points Doubtless—undoubtedly, in fact Nearer the mark—more true to actual facts Observes—remarks Lay—declare They religion—they maintain the same religious views For sake—in order to obtain peace Mark Pattison in his *Life of Milton* (English men of letters series) remarks that when Milton was going to travel on the continent he was advised by his friend Wood to say to any one who asked him of what religious persuasion he was, that he was “a Catholic”—this of course seems to have been for the sake of peace It examined—if the matter were thoroughly investigated into Scarcely find—hardly find Three—three persons On all points—on all matters of detail concerning both religious theory and practice It so—it is not at all astonishing that this should be the case As—since In reality—as a matter of fact So little—such a little Even world—even concerning the world in which we live To informed—to possess a greater amount of definite knowledge Another—one in which we do not live and of which we know nothing from personal experience

Para 2. Wonderful—filled with amazing phenomena Canon—the official designation or title of the office of an ecclesiastical officer Now existence—now live this present life of ours The faith—the world beyond the grave which we have been taught to believe exists and which we may enter if we live virtuous and

good lives on this earth Be not - can be seen by us or not - i.e., whether we have faith in the existence of such an after-life or not Temple - sacred repository, sanctified storehouse Many - numerous August - majestic Mysteries - things inexplicable to us Will walk - will take a walk Perhaps - quite possibly Into the country - far away from human dwellings across fields and meadows Here or there - at this place and that. Swelling buds - opening buds, buds opening out into full flower In poetic language it is more usual to use "swelling" when describing the development of a young girl emerging into womanhood Cf *Scott - Lay of the Last Minstrel*

"When the half sigh her swelling breast

Against the silken ribbon press't"

First fresh green - the green colour which leaves require for the first time in the year in the spring season Opening - spreading out Remind you - bring back to your mind Spring - the spring season Reenact - unfold before your eyes Beautiful spectacle - the lovely and glorious sight Yearly triumph - her victory and success every year in making nature look lovely Around you - on all sides of you Evidences - manifestations Movement - activity Mysterious - enveloped in mystery Define - accurately describe Measure - ascertain the extent of Understand - comprehend Lives - exists Yet energetic - still all the time active Bough - branch Beneath your feet - over which you tread

Para 3 Doubt - scepticism Is philosophy - the very basis on which philosophy exists - the very root of philosophy, that without which there could be no philosophy It is the existence or the entertaining of doubt that calls forth in us the spirit of investigation and inquiry into the origin and nature of things and it is precisely this inquiry that constitutes the subject matter of philosophy Philosophy - metaphysics and ontology We mystery - we live in a world in which we are surrounded by almost everything that we can neither account for nor explain Explain - find out the origin, nature, and purpose of &c Simplest - having the least complicated structure most common The infinite - that which transcends the bounds or limits of time and space, that which to use the language

of Kant is not subject to the intellectual categories or forms of space and time Dr Martineau—a well-known modern ethical writer, best known as the author of "*Types of Ethical Theory*" Acknowledge—admit. Space and silence attributes—the fact of being present everywhere and working his purpose noiselessly to be characteristics of God Evening dew—dewfall in the evening—the termination of the day time Laid—laid to rest, put an end to The care—the care and anxiety that possesses us during the day time which is the time for work and activity The vision—the mind's eye, our faculty of perception Microscopic—small Takes meditation—soars into the loftier and more extensive realm of thought—i.e., and we give ourselves up to reflection and thought. Sleeps—silence reigns on it, as if it were sleeping The Infinite—the boundless sky studded with stars The close again—thoughts of God Who is omnipresent fill our mind Startles—causes us to get up with a start caused through a feeling of unexpected fear Wild night-wind—the gale that blows violently at night Gazes—looks Straight directly down Ancient heaven—the stars that have always shone in the sky

Para 4 Human existence—human life Is with—is surrounded or encompassed round with The experience—the limited sphere of which we can know anything from personal experience Sea—of mystery which we cannot fathom or see from end to end At once—at the same time Awes feelings—fills us with an unaccountable feeling of dread Stimulates imagination—arouses our imagination to strive to find an explanation of the mystery Vastness—immensity Obscurity—the mystery with which it is enveloped—its inexplicable character To add to—to increase the extent or degree of Domain—realm, region Of existence—the place where we have to live this life—hence this earth In space—which is situated in space that has no bounds or limits But time—and the duration of the existence of which is also unlimited Should believe—possibly because of the scantiness of his knowledge—the extension of the province of credulity means the curtailing of the domain of knowledge

Para 5 But if ignorance—but if we find that the conditions are such that we are always constrained to remain in ignorance Suspend our judgment—put off passing judgment on things On that account—for that reason And say—because we cannot know we have faith to the effect We maintain through faith—the certainty we feel is one of faith, not of knowledge Dim hereafter—distant and obscure time to come—dim because we know nothing about it Macaulay has used *dim* in the same sense of the far back past of which all record is lost as “the *dim* twilight of fable” Or be it—we are uncertain as to what its exact nature will be Thread of—our connection with—the fact that we are really units in a far more majestic scheme than that merely of this world Great scheme—majestic system But a part—only a portion Something tells us—we have a feeling which assures us, the feeling is faith Shall lost—will not be broken Taken up again—resumed again—death will not terminate our connection with the great scheme whereof this life is but a part Woven—worked Completed—compact, perfect

Para 6 We feel explain—there is a great deal that we feel but to which we cannot give expression or account for This—this circumstance that we feel much which we cannot explain Confined to—restricted to the domain or sphere of Theology—religion, speculation on religion If time—if you ask me to define time I you—I cannot do so Know me I can feel what time is though I can't explain my thought or feeling

Para 7 Wesley—John Wesley, a great religious reformer and founder of the dissenting sect known as the “Wesleyans” Described as—spoke of himself as being Weary of—tired of Wordy—strife—differences about the uncertainty of our notions which is given vent to by the use of words whose meanings it is difficult or impossible to understand Notions, forms, modes—metaphysical terms expressive of certain conditions in this world under which we live and the limitations to which we are subject &c To thee &c—To God and the future life which his faith enables him to picture (Here faith is made more potent than reason) Simple

unsophisticated, artless Inflames—incites Divinely taught—filled or inspired by faith by God

Para 8 Those God—those who speak too definitely and positively about God Motive—object Plan—intention, scheme Never at a loss—are always ready or prepared To structure to explain every structure Tender mercy—God's feeling and pitying mercy or indulgence Of every event—of everything that happens Eternal economy—the economy of the infinite power Patronise it—speak patronisingly of it Masterpiece—the very perfection Forensic—pertaining to courts of justice and the nature of legal discussion Forensic ingenuity—the kind of cleverness lawyers show in arguing a point of law involved in their case Glades—valleys Springy steps—light, bounding steps Jaunty air—gay and easy manner Definiteness—positiveness, certainty of statement Indefinite—boundless Agony of doubt—feeling of intense and sharp pain caused by doubt Impel—drive Ask all—ask me to accept less as matter of knowledge and I will let you know all that I have been able to learn

Para 9 Described—stated it as being Object—aim, purpose, something (among others) he had set himself to do To break—to do away with, to get rid of Collision—antithesis, opposition Of the age—of the times in which we live Fix on—look steadily towards—The help—ie, heaven

Para 10 Herbert Spencer—a great philosopher of the scientific school of the XIX century Become mysterious—become the more inexplicable The about—the more we think about them—in order either to understand or explain them Remain—ever be present The certainty—the one fact of which we can always be certain Is of—is always confronted by Energy—power, force—God From proceed—who is the Author of all things

Para 11 We define—since our perception is so faint and our definite knowledge so scanty that we cannot give an intelligible expression to our feelings, we must remain contented or satisfied with faith only and not aspire to knowledge

Para 12 Differences—disagreements on doctrinal points
 Separate—divide Sects—different religious bodies, different parties within the body of the same religion Factions—parties of people acting in union and disagreeing from others on minor points only It is not downright difference of religious belief that separates people into sects—because such people, their religious views diverging so much, cannot be in agreement on the subject of religion—it is the separation of groups of people into distinct bodies by reason of minor religious differences that separates them into sects In defiance of—notwithstanding Persist—insist I am of Paul Apollos—[belong to this sect and you to that, I follow the lord of this teacher, you of that other—so between you and me there can be no agreement]

Para 13 In words—in discussion and argument The Godliness—the power of leading a good and holy life Are method—have adopted a different method—i.e., one that is different from the method previously adopted Turned—converted Is nothing but—consists in nothing other than It is—our faith has degenerated into Adhering to—siding with, taking sides with A wrangling—a continual disputing, the maintaining of a perpetual disputation Against beside—against the rest of the world Of of—what religion does he profess What sect—what are the doctrines which his sect believe in Not life—we do not understand by the question ‘what kind of life does he lead’ Be zealous for—be ardent and energetic in the interests of They men—they are deemed to be good men Though otherwise—although in other respects Covetous—greedy As grave—because the grave is bound in the end to swallow up everyone Factious—of a quarrelsome disposition Schismatical—promoter of schisms or divisions in a religious body Proud angels—Milton represents Satan, in “Paradise Lost” as saying “better to rule in hell than serve in heaven”

Para 14 A creed things—the following of a particular religious party having certain set doctrines is not the same thing as having faith in the power and efficacy of religion What is thy

need—what is it that you long or yearn for—what is it that you crave after Is faith—do you want to have the strength to be able to repose faith in religion

Para 15 Men of science faith—people who devote themselves to the pursuit of scientific research and investigation are often accused of, or charged with, being weak in their faith in religion There science—science is more saturated with the spirit of religion Than science in religion—than the method and system of scientific inquiry is to be found in religious discussion and investigation

Para 16 Who doubts—who entertains genuine doubts about some of the dogmas of religion In spirit—not in a spirit of derision or scorn It is his doubt Expression—the statement of Disdain—scorn, ridicule But reverence—because the person has taken the trouble to go deeply into the matter and to subject it to an examination from all points of view Tennyson—Alfred, Lord Tennyson, a distinguished English poet of the Victorian era, and Wordsworth's successor in the office of poet laureate Has said—has prettily or exquisitely put it The lines that follow are a quotation from his poem *In Memoriam* Perplexed in faith—not knowing precisely what to believe, divided in the matter of his faith But deeds—but one who lived a life of good and noble actions At last out—at last he died—music—the music of his life Faith—honest faith, the true spirit of religion Than creeds—than in a religion which consists in adhering to some particular religious sect

Para 17 Representative men—typical scientific men of the present age Attempt—endeavour Professor Tyndall—a great physicist The Power—the Presence which is a Force Manifested—displayed, disclosed Objective form—some visible shape, some material shape Personal or otherwise—whether it be that of a personal Being or some other It me—I find myself absolutely incapable of doing so Declining manipulation—refusing to be comprehended or dealt with by the limited mind of man Overshadows—overpowers, transcends my restricted and limited

faculties Professor Huxley—another eminent scientist and man of letters His literary contributions form a very pleasing addition to the stock of XIX century erudition (The student will derive some pleasure from reading his "*Lay Sermons, addresses and reviews*," a handy volume published by Macmillan & Co) Ablest—most profound, deepest Agnostic—one of the set of persons who disclaim any knowledge of God or of the origin of the universe or of anything but material phenomena, holding that with regard to such matters nothing can be known No friend of—not a keen supporter of Religious institutions—religious establishments In sense—in the sense in which those institutions are commonly or ordinarily understood or conceived Told us—assured us Conceive—form an idea of Established church—church established and maintained by the authority of the state Prior to the Reformation, the Pope was the head of the Church of England, but since the denial of his supremacy and authority in England by Henry VIII, the church established in the country has passed under the Protection of the Secular Power and the Sovereign has assumed the title of 'Defender of the Faith' Hence the meaning is the form of religious worship sanctioned and established by the secular authority [Note —The state can only regulate the external form of worship, it cannot control men's inward faith] Should community—should be a real boon to the people Iteration—repetition Abstract propositions—theoretical formulæ Setting before—placing or laying before Ideal—conception, picture Weary cares—worn out by the fatigue of every day worries and anxieties Rest—remission from those cares, anxieties and worries Contemplation—thought devoted to Higher life—the nobler life set before them in the ideal portrayed by the church Is few—is possible for everyone to live, though very few as a matter of fact live it Man of strife—the man who is disposed to dispute with everyone else Small—trifling After all—everything being considered Covets—hankers after, longs to obtain Peace—calmness and tranquillity of mind and disposition Charity—an attitude or disposition to be friendly towards others If existed—if a

church which could supply such a want as this No one it—no one would desire that the support of the state should be withdrawn from such an institution or establishment

Para 18 This—this conception of an established church, the functions that have above been described as being those which a church should discharge Not far removed from—not very different from, not different in many essential respects from Church of—the church as described or advocated by Arnold, Maurice &c —the names of leading churchmen or ecclesiastics of our own times The England—the church as established as an institution in England Gradually approximating—by slow degrees is coming to be modelled on This ideal—this conception of a church The so—the closer it resembles this conception Stronger—more powerful, more affective Grow—become

Para 19 Theologians—writers on religion Necessarily—the idea is that they are constrained by circumstances Endeavour—try Express themselves—give vent to their thoughts Which understood—which is easily intelligible Do injustice—are not fair to them Literally—in the ordinary significance of the words they use We astronomy—we do not bring against them the charge that they disregard the science of astronomy because that science teaches us that the sun does not move and so cannot “rise” or “set” Accused—charged Blaspheming—doing dishonour to the sacred name of Maintains—holds, urges The science—the facts that the progress of science has been able to ascertain Require own—need to be expressed in a language which is distinctively scientific Accurately—precisely Newly-coined—fresh made, not existing in the language before Phrases—expressions Feel-sure—be certain Human language—the language made use of by human beings Comprehend—understand The infinite—that which is not subject to the limitation of time or space Can we wonder—express any amazement In times—in keeping with the view entertained by most people in those days Ancient writers—writers in by-gone days Cases—instances Attributed—ascribed Agency—doing Demons—evil spirits In

India it is a generally admitted notion that small-pox is due to the agency of the demon-goddess *Kali*. Results—consequences. Now know—have since come to know. To—to—to be the outcome of Nervous disease—a diseased state or condition of the nervous system.

Para 20 No merit—no innate goodness. Professing—openly announcing. Believe something—have faith in something. Explain—account for. There merit—we cannot claim any praise or distinction. For which—to prove the existence of which. Sufficient—reliable. Persuading ourselves—getting ourselves to admit. Believe something—have faith in the existence of something. Do comprehend—cannot understand. Surely—admittedly. We are conscious—we are aware, we know. Good—reliable. Sufficient—reliable, good—this word refers to both to quality and quantity. Suspend our judgment—not to pass any judgment, not to give expression to any statement of opinion. Must—the use of this word precludes the possibility of selecting a middle course. Sufficient—reasonable.

Para 21 True exercise—to have real faith in religion is not merely in exercise of the intellect—i.e., it is not simply an intellectual process. Inspires—calls forth deeds of Heroism—self-sacrifice, self-devotion. Living faith—motor power. Works—good deeds. Is dead—has no life in it. Indeed—in fact. Works wonders—accomplishes or achieves astounding deeds. Chateaubriand—a distinguished French writer. Compares—likenes. In my intellect—in thought. Divide—separate, part. Gone—cease to exist. Sufficient—good. For believed—for what they had faith in. Commended—recommended (before God). Face to face with—having to meet. Flinch—recede. Suspend our judgment—not to pass judgment, not to express any opinion, to reserve our opinion. Evidence—the facts on which it is based. Inconclusive—not decisive. If virtue—if it be not something highly to be commended. Our systems—our insignificant worldly schemes. Have their day—flourish for a time. Cease to be—then they are destroyed—they lose their importance. But—only,

simply Broken lights—reflections of the mode or manner in which the government of the world is carried on by Divine Law Thee—God—God's law Art they—art everlasting These lines are from Tennyson's 'In Memoriam'

Para 22 Veil—the envelope of ignorance and darkness Rising—disappearing—i.e., we are gradually becoming more and more enlightened Innumerable—indeinitely large number Questions—problems, matters Be contented—remain satisfied For present—for the time being

Para 23 As beings—in our capacity of human beings Must hang on—must be dependent on Accept—have Partial knowledge—partial insight into the facts of the world Chiefly concern—principally have connection with Power . action—ability to act energetically In a cloud—shrouded with mystery Opening heret—the cloud or mystery being dispersed in one place Closing there—the cloud or mystery becoming more and more dense in other places Films—layers Glimpses—temporary visions Stable—permanent Substantial—solid, real Perceiving—noticing Kindly—because by concealment it does us good Untempered—not subdued Scorched—burned Infinite—very great Clearness—plainness Wearied—tired us

Para 24 Calls to mind—thinks of Venture to term dare to call Bright side—the noble aspect That manhood—the glorious picture it gives us of manhood (exemplified in the life of Christ) Patience—power of endurance Pity—feeling of mercy Human frailty—human weakness, the tendency of human nature to do wrong Extremity—extreme limit Self-sacrifice—self-devotion, self-renunciation Ethical—moral Purity—nobility Apostles—the personal followers of Jesus Christ—the early fathers of the Christian church Have pictured—have painted, have given a vivid description of Armies—large numbers, hosts Martyrs—people who have suffered death for the sake of their religion Placed—reposed Unshakable faith—firm, resolute belief Obscure—unknown John Knox—the founder of the Scotch Kirk His doctrines resemble those of Calvin and are of a

Presbyterian mould Derived courage—been inspired to be bold enough Rebuke—speak openly against, openly blame Popes and Kings—heads of the state and of the Roman Catholic Church Underrate—undervalue Importance—value Factor—a most powerful force In history—in the history of the human race

Para 25 St Mark—one of the apostles of Jesus Christ Scribe—a writer—a professional writer Greatest—most important Asked him—i.e., to express His opinion Commandment—rule revealed by God to Moses to regulate human conduct They are 10 in number The first—the most important Hear—listen and know Israel—Israelite, Jew Is it—is similar to it, is also to the same purpose As thyself—as much as you love yourself None other—no other Is sacrifices is of more consequence than offering up any number of sacrifices on the altar Discreetly—sensibly Thou God—you are very near to attaining Heaven

SUMMARY

Human existence is girt round with mystery, hence the necessity for faith Doubt is the very foundation of philosophy, and whilst having faith we must not go the length of believing everything on trust Science and faith are not necessarily antithetical—there is more faith in science, than science in faith We are not required to have faith in the dogmas of creeds, but in the great conceptions of religion It is the proper duty of a State Church to lay before the people lofty ideals and the conception of a good life

MODEL QUESTIONS

1 Summarise briefly the author's views on "faith" What allowance does he make for 'doubt' and what in his view should our faith be anchored on

2 What do you understand by an "Agnostic"

3 What do you understand by "an Established Church"

4 Explain in simple English

- | | | |
|------------------------|---------|-----------|
| (a) We acknowledge | heaven | (Para 3) |
| (b) Perplexed in | creeds | (Para 16) |
| (c) True faith | wonders | (Para 26) |
| (d) Our little systems | they | (Para 21) |

CHAPTER XV.

HOPE.

Para 1 Heard expressed—heard people speaking with surprise, heard people speak as if they were surprised. Classed as—described or regarded as, considered to be, placed in the category of. A virtue—a good or desirable quality, a good. The use of ‘virtue’ in this sense has come down to us from the ancient Greek philosophers, especially Plato and Aristotle. Obviously—clearly.

Para 2 Certain wrong—most decidedly wrong. To despair—to be despondent, to be hopeless. If—i.e., if it be conceded or granted. Is wrong—is not desirable. Is right—is a desirable frame of mind or quality of disposition. Endurance—patient persistence. Tenacity of purpose—the quality of sticking to one’s object. Imply hope—have hopefulness of success at their bottom. We would not be tenacious of our purposes if we had not the hope of ultimate success. Much better—rather. Sounder. Test of character—means of determining the quality of one’s character. Single act—one act. Heroism—exceptional bravery. Devoted—attached to her husband. Suffering—who endures hardship because of her attachment to her husband and offspring.

Para 3 Lay -take. Do not heart—do not be easily baffled and grow melancholy on that account. Beaten—defeated. Discouraged—disheartened. The least—the smallest. Disparagement—reason for being disheartened, discouraged or looked down upon. By event—by the happening, by the stress of circumstances. Main force—sheer superiority of strength. Does worse—cause a man to appear small in the eyes of others. Turn tail—turn round and show your back. Without blows—without fighting, without offering any opposition or resistance. Give up the day—yield the point. Surrender—give in without resisting, submit without opposition. Assault—attack. That’s fortune—is not the result or outcome of one’s bad luck. [Note—these lines are taken from Butler’s *Huñibias*, a burlesque poem written in the 17th

century Butler was a comic poet of the metaphysical school His *Hudibras* is the *Don Quixote of English Puritanism*]

Para 4 Characteristically—which was always distinctive of him Humorous—witty Common-sense—power of accurate perception and precise statement Shivering—trembling Scramb through—struggle through As can—in the best way we can Curlous—a circumstance worth nothing Seldom dangers—seldom fear dangers that really exist Much more—to a greater degree—Affected—worked upon, moved, influenced Are imaginary—are non-existent Absurdly—ridiculously

Para 5 Never to—do not yield yourself up to, do not give yourself up to False shame—a feeling of shame when there is no occasion or reason for it Die—they fear they will die Deaths—actual death, cowards are always afraid that they are going to be killed, and the misery they therefore endure is as bad as dying Valliant—brave-hearted Never death—never, even in imagination experience the pangs of death But once—except when they actually die

Para 6 Don Quixote—the name of a satirical romance by Cervantes, the Spanish writer, burlesquing the doings of the knights of chivalry Don Quixote was the name of the hero of that romance Hanging—being suspended Over—above Terrible abyss—most dreadful and dangerous precipice or chasm Maritor—an Asturian chambermaid at the Crescent Moon tavern, to which Don Quixote was taken by his squire after their drubbing by the goat-herds The crazy knight insisted that the tavern was a castle, and that Maritorneo “the lord’s daughter” was in love with him

Para 7 Frightened—terrified Mistrust and timorous—the names of two characters in Bunyan’s *Pilgrim’s Progress* Their names disclose their respective characters The *Pilgrim’s Progress*—an allegorical writing by Bunyan The book represents Christian, burdened with his load of sin making his way by sheer dint of resolution and faith, to the kingdom of Heaven through the many difficulties that beset his path Christian—the pilgrim

Para 8 Peter—the name of one of Christ's disciples Boldly — bravely Faced—met Pharisees—a sect who resolutely opposed Christ Could not stand—could not endure Jeers—ridicule and mocking Chief Priest—the head priest of the Jews, when Christ was arrested, Peter and several other of His disciples were with Him All ran away except Peter who accompanied him to the Hall of the Chief Priest It was early in the morning and it being winter time, the people were seated round a fire Some maid-servants asked Peter mockingly whether he had not been with Christ, and Peter then denied his master

Para 9 In battle—during an engagement with the enemy Taken to flight—run away in a disorderly fashion Panic—general and sudden seizure of fear Without a cause—without there being any reason for it In daylight—in the broad light of day when things can be distinctly and clearly seen—i.e., even in connection with matters which we know very well Without foundation—without a basis, groundless

Stanza 1 Trouble—anxiety Would bubble—would be seen to be groundless Lethe—the name of a river that flowed through hell it was the river of oblivion Depart—vanish Into depart—he quite forgotten Rehearse it—continually think of it Tenderly—with a feeling of great affection for it, most carefully and gently Nurse it—keep it in our bosoms Permanent—lasting

Stanza 2 Vanish—disappear Not unwilling—note the double negative—hence the meaning is willing, ready So wings—to provide the sorrow with wings to enable it to fly away The sorrow does not wish to inflict itself upon us for any length of time, but we will not facilitate its departure, but nurse it To intruding—therefore the sorrow intruding or forcing itself amongst our happiness Brooding—keeping the mind dwelling continually for a long time on the sorrow Hatches out—produces, gives birth to—like a chicken produces young ones from eggs Horrible—dreadful to contemplate

Para 10 The discontented man—the man who is dissatisfied with his lot Ask—see himself With change—with what other

man he would like to exchange places To take—to have All in all—the totality of his conditions for the totality of the conditions of some one else

Para 11 Coleridge—a distinguished poet of the Lake school, and contemporary of Wordsworth He is best known as the author of 'The Ancient Mariner' Sir Humphy Davy—a distinguished scientist Changes—vicissitudes of fortune Humiliations—repeated acts of personal degradation and disgrace Sense of the eternal—faith in God Abides in me—stays or remaining with me Preserves—keeps, maintains Unsubdued—unshaken, unconquered, and unaffected by these changes and humiliations Cheerful faith—cheerful belief, my belief that cheers me All I endure—everything that I am constrained to put up with Is blessings—is for some good purpose Of Pope—

"All partial evil, universal good"

And Browning (*Pippa Passes*)—

"God's in His Heaven, all's right with the world"

Para 12 Never hope—we should never grow despondent, we should never despair Old proverb—old adage, old saying If it break—men would die under the weight of despondency if the human heart were not sustained by hope Of the saying "those who have nothing else, have hope" Retrieved—put right, repaired Except despair—if you once give yourself up to despair, you will never be able to get out of that melancholy state or condition Faint-hearted—easily depressed by adverse circumstances, easily yielding to fear, timorous Sirach—a Jewish patriarch He was the author of one of the Seven Books of Jewish Traditions called 'Apocrypha' which have not been included in the Old Testament because their authenticity as inspired writings is not generally admitted If gone—if a man becomes faint-hearted he loses everything To bear—to endure hardships and misfortunes cheerfully Is fate—is to get the better of our lot, is to show that we are superior to our fate

Para 13 It said—it has been wisely remarked Will make nothing—because he will be of a timorous disposition and so averse

to venturing on anything new We twice—we ought to try and avoid making the same mistake twice over Let Lessons—your mistakes ought to teach you something, you should learn from the mistakes you make Stepping-stones--landing places from which to make a fresh start forward Of Tennyson —

“ I hold it truth with him who sings
To one clear hup in divers tones
That men may rise on stepping-stones
Of their dead selves to higher things

— *In Memoriam*

Para 14 Used to say - expressed it as his opinion Cheerful disposition—a nature that would take a cheerful bright and roseate view of things An year—property yielding him an income of £ 10,600 annually

Para 15 For action—for the purpose of acting Present—*sc* time All important—most important It is wiser—it is more prudent Miseries—sorrows Sacrificing--subordinating That are to come—that are before us in the future Satisfaction—pleasure Of the moment—of the time being of the present time Doubtful—of doubtful truth, whose truth is not beyond doubt Asserts—declares In the hand—in one's possession, within one's power Is worth -is equivalent in value to In the bush—yet uncaught The chances are—there is a possibility Contrary—other hands This is why the author calls the proverb a doubtful one, because it is not true of all circumstances, whilst a proverb ought to be Whose memory—who have a happy life in the past to look back upon Their heaven—and their aim in the future is to live a good life in order to attain the kingdom of heaven—who look forward to the happiness of heaven in their future life The author here explains his earlier statement that it is “wiser to live in the past and the future”

Para 16 We wrong—we could not go far wrong Lived in the future—lived such a life as would ensure our everlasting happiness in the future Forsake -give up The perishable

— that which is fleeting and liable to destruction Can never associate—can never be reconciled The eternal—the everlasting Spirit of God

Para 17 Almost about to say -almost go the length of saying Be manly—be fearless and gallant. Will—resolution, courage Soul—spirit To dare—to venture on new undertakings Doubts—fears, indecisiveness Are traitors—betray us Lose—fail to obtain To attempt—to dare, to venture

Para 18 Is virtue—is not only a “good” Even—it is so much as Very essence—indispensable quality Gentle—soft and refined in manners As as—and also

Para 19 Reckless—carelessness about running into danger, & blind disregard of danger Does in—is not exemplified by Courting—voluntarily running into, voluntarily seeking Fancied it—meeting it when it is upon us There in—it is not being courageous or brave to Running risk—unnecessarily running the risk of getting into trouble When comes—when danger does actually overtake you Cowardice it—behaving in a cowardly manner increases the danger you find yourself in Coolly—calmly True path—sure road, right road Is killed—is a sure way of getting killed Especially for—particularly in the case of Achilles—King of the Myrmidons and hero of the allied Greek army in the siege of Troy His mother Thetis dipped him in the river Styx when an infant to make him invulnerable but she held him by his heel as she did so In consequence of his heel not having been washed by the water of the river, it remained vulnerable

Para 20 Very terrible—very dreadful, seem very frightful Obscurity—mystery, inability to grasp it thoroughly or completely Know—are aware of The danger—the degree of the danger Accustom—habituate Apprehensive—fear Vanishes—disappears Frightened by—terrified by Feathers—because it did not know what it was, it was not familiar with the sight Fell of—was captured or caught by Troops—army Raising—kicking up Took them—mistook them Fell into—ran into Ambush—

a lying in wait and concealed for the purpose of taking the enemy by surprise

Para 21 Keep—remain Cool and courageous—calm and brave Nettle—a kind of stinging plant Danger—where there is danger, because it stings Pluck—break Contentment—satisfaction Skirt—mantle, covering—lit a garment worn to cover the lower part of the body from the waist downwards

Para 22 Do much—do not expect to be favoured by fortune too much, do not expect to get what you know to be unreasonable To little—to know how to be satisfied and contented with what you get And much—and derive as much enjoyment as you can from what you get, and to enjoy what you get thoroughly Secret success—way in which to be successful in life

Para 23 Do quickly—and do not expect that you will get what you have to get all at once Everything wait—people who have patience get what they want in time The darkest shadows, &c—this expression has occurred before in the text and has been fully explained—the student is therefore referred to the earlier portion of these notes Do will—no matter what precautions we take, no matter what preventative measures we take Sorrows come—in this life some sorrow is inevitable It is for us—it is our duty, we ought to Bear—endure Bravely—with courage and cheerfulness

Para 24 Call up—sc in your memory, recollect Darkest moments—saddest periods of your life. Brightest—the happiest times of your life Sublime—grand, splendid, noble To strong—to endure suffering and be brave and cheerful all through it Consolation—comfort, solace Come may—no matter what amount of suffering and sorrow may be visited on you Time day—time will not cease her flight and your sorrow or suffering will have an end Badly—very If strong—if your heart remains honest and sincere and your affections are genuine and strong The mist, weeping rain—sorrow and suffering Changed by love—transformed by the strength of your love Sunshine—happiness Followeth—comes After summer—the dismal and cold and weary

winter season is succeeded by the warm, genial and cheering summer-time After returneth—the darkness of night is succeeded by the light of the daytime Great tempest—violent storm Dark—gloomy Path—road through life Soothe—lessen, wear away the rougher aspects of, mitigate Heaviness night—your heart may be heavy with sorrow for a time Joy—happiness In morning—not literally, but after a brief period of time Be still—be calm Cease repining—do not grieve and sorrow any more Behind—at the back of, temporarily veiled from our view Clouds—the sorrow that has been visited on us Sun—happiness Thy fate

all—everyone in this world has to experience some sorrow, the sorrow that you are experiencing everyone in this world has to experience Into each fall—the happiness of everyone's life in this world is destined to be marred by some sorrow Dark and dreary—gloomy and dismal

Para 25 If happens—if any change takes place in the terror of your life At first—in the beginning Seems misfortune—has the appearance of a visitation of sorrow, seems to partake of the nature of a calamity Make sure—make yourself certain That so—that it is indeed or in fact a calamity Appearance—the external look or aspect of anything Deceptive—misleading We world—the world in which we live is not of a kind, the character or nature of the world in which we live Discouraged—disheartened Trifles—trivial inconveniences Friends in disguise—circumstances sent for our advantage, but we do not at once recognise them as friends because of the garb in which they come Turned advantage—made use of the circumstance that one eye of his was blind The circumstance of having one eye blind is certainly a disadvantage, but to Nelson it was a friend in as much as it enable him to do something that gained him renown When

retreat—Nelson at the battle of St Vincent 1797 pleaded his blind eye for not seeing the signal given by his superior officer to retire Charming—fascinating For eared—whose lives we, should not have desired much Whose death—the manner of whose, death, the manner in which they died Owe their immortality—

are indebted for their everlasting fame To scaffold—to the fact of their having died the death of martyrs If suffer—if we have to endure suffering For fault—because of our own folly General good—the good of society Sit—sit still Wail—cry over Cheerly—cheerfully Seek—to find out How harms—how to remove or set right the evils that have been visited on him

Para 26 To the full—to the utmost degree Innumerable—many Blessings—joys Unmixed evils—absolute evils, altogether evil Cf *Shakespeare*

“There is a soul of goodness in things evil”—*Henry V*

Would be the better—would be at all better off Constant—unbroken Unvaried—not diversified by some failure Enervate—to deprive of nerve Overcome—get over Resist—have the strength to fight against Raises—makes loftier

Para 27 Face eternity—having an eternal life staring us in the face i.e., looking directly at us The great thing—the thing most important and noble for us to do Grandly—with dignity and grace Towards it—in its direction to meet it

Para 28 Thoroughly enjoy—enjoy to the utmost extent Soft air—the balmy atmosphere Owes—is indebted for Grandeur—majestic grandness Of winter—of the winter season—this remark applies to the winter season of northern latitudes [Note—the prevalence of only one kind of weather and climate would cause that kind to grow insipid It is the alternation of different kinds of weather and atmospheric conditions that makes every kind in turn enjoyable A life in which no sorrow entered would become monotonous—sorrow provides a change and makes the happiness in it all the more enjoyable by the contrast

Para 29 Noble ode—poem written in a lofty strain An ode is a short lyric poem of a lofty cast Does wind—truthfully—describes the north wind The North-East wind generally blows in the winter season bringing a fall of snow with it It is particularly cold, violent and cutting

Stanza 1 Luscious—balmy Breathe sighs—blow softly, making a gentle noise among the leaves of the trees resembling the sound made by the sighing of lovers Gallants—lovers, men in love, men who are paying court to the women they love Bask eyes—warm their hearts in the looks of love proceeding from the eyes of their lady loves What does he—what else does the south wind do But—except Soften—make effeminate Heart pen—both heart and pen, both one's feelings and his writings i.e., poetical writings—love poems Hard—severe Gray weather—the gloomy gray looking weather of the winter season Breeds produces Hard—hardy, robust, strong

Stanza 2 Black—gloomv and dismal North-Easter—wind blowing from the north-east Through hurled—blowing with violence during the snow-storm Drives—carries along Hearts of oak—English vessels manned by strong and brave English seamen Before the introduction of steamships which are now built of iron, sailing vessels used to be built of the wood of the oak-tree Sea-ward—out to sea Round the world—to every quarter of the globe Come—blow Stir—rouse Viking's blood—the Norse blood that is in our veins (see note on "our Scandinavian ancestors in part 43, Ch XIII of the text) Bracing—giving tone and vigour to Brain and sinew—intellect and muscle

Para 30 Are a moral North-Easter—serve the purpose of the North-East wind to our moral nature Strengthen and brace us—give tone and vigour to our lives Gands—showy finery Trap-pings—decorations Renown—fame Compliment and crown—reward and praise Still—yet Triumph—victory Heroic will—strong will power

Para 31 What been—what kind of fame or renown do you think Hercules would have gained Bestial—beast-like, savage Whom out—to drive out and destroy whom Hercules' strength was required There is a reference here to the 'Twelve Labours of Hercules (see my notes on a Book of Golden Deeds) What doing—what employment would there have been for him Nothing of the kind—no monsters of the kind named above It plain.—is

it not quite evident He Hercules—Hercules derived his renown from the fact of his having performed certain feats which others could not perform Dreaming away—passing idly away In ease—in such an idle and luxurious manner Endurance—fortitude Occasions—opportunities Roused—called forth his virtues Exercised him—kept him practised

Para 32 Socrates was condemned—Socrates condemned to death by the Athenians for corrupting the morals of the Athenian youth Lamented—wept, grieved Suffer so unjustly—that he should be punished though he was innocent Would you then—do you then desire The philosopher—i.e., Socrates Had me guilty—that I should really have been guilty

Para 33 Is praiseworthy—is a most laudable thing For God—to do his duty towards God conscientiously Endure grief—put up with sorrow, bear sorrow Suffering wrongfully—enduring suffering unjustly What glory is it—it is a matter of great glory Buffeted—reprimanded, bidden Shall take it—shall endure it, shall bear it Ye do well—you do something good and noble And it—and you have to endure suffering for having so acted This God—this is praiseworthy in God's eyes

SUMMARY

Hope, though some seem to be surprised at it should be classed as one of the virtues, we should not despair, and hope is a virtue because endurance and tenacity which imply hope, are desirable

- (a) We should not lay things too much to heart,
- (b) We should not give way to false hope,
- (c) We should not be discontented, nor ever give up hope
- (d) We should live in the past and the future
- (e) We should keep cool and courageous
- (f) We should not expect too much
- (g) We should endure suffering cheerfully and manfully, suffering is not an unmixed evil, it strengthens and braces us

It is hope that will enable us to do the above

MODEL QUESTIONS

1 Enumerate some of the rules laid down by the author for the guidance of our lives and show how hope will assist one in following them

2 Explain in simple English --

- (a) There's many a . . . things (Para 9)
- (b) Be still sad heart ~ . . . dreary (Para 24)
- (c) Let the luscious . . . God (Para 29)

CHAPTER XVI. CHARITY.

Para 1 We should . . . us—we ought to treat others as we expect them to treat us Think of others—regard others Kindly—charitably Wish them—desire them Make no allowances—grant no concessions To do so—to make allowances Charitable construction—a sympathetic view More likely—more possible

Para 2 Think—are of opinion To get through—to surmount Is said—is reported Vinegar—the soured liquid of grapes

Para 3 Others—other persons Ready—prepared To sacrifices—to make many concessions Neglect—disregard Little acts—small duties Affection—love Add so much to—increase to so great a degree Brightness—cheerfulness Good—charitable, sympathetic Lost—unfruitful of effects or results

Para 4 Reason—cause To complain—to be dissatisfied and to express our dissatisfaction Offence—transgression Seldom—in such a few number of cases Serious—grave Resent injuries—to express dissatisfaction at wrongs done to us Revenge—the spirit of retaliation Harm—injury The injury—the evil Intended—wished At the same time—simultaneously Greater harm—a greater wrong or injury Shall perish—shall die Angrily—when she is in an angry frame of mind

Para 5 We are told—so our information goes Scents—has the scent of But—except Carrion—dead and decayed meat

and flesh Is said—is also reported , so the account about it goes
Leaves—goes away from

Para 6 So also—in a similar way Go world—pass or
spend their life Looking for--trying to find out Faults—defects
Far—very much Admire—to express praise for Carping--find-
ing fault Really true—actual Criticism—the passing of remarks
on the writings or works of another either in appreciation or depre-
ciation of those works Skeleton in the cupboard—some un-
desirable thing to be hidden Bones—the material structure
Make—constitute But truth—but does it express the entire
idea completely Very interesting—very amusing To scenes
—to know what is going on behind our backs Best—most advan-
tageous For play—for witnessing what is actually taking place
on the stage—hence what is really being enacted in this world To
for—to try to find What for—what you seek or desire to
find out

Para 7 Always be patient—never be in a hurry Factious
—troublesome It ten—it is most generally , it is in the major-
ity of cases Grown-up—matured In this respect—when con-
sidered in this connection Circumstances—facts Who are
cross—who are evil-tempered , who are annoyed Too many—
more than is requisite

Para 8 If we know—if we are aware of the facts How
become—how sympathetic towards him is our attitude Nothing
is grudged—we deny him nothing Can of—can be conceived
Spared—saved Annoyance or irritation—trouble or disturbance
Then—only when they are ill

Para 9 Anxious cares—the anxieties which are a source of
discomfort and worry Weight of sorrow—the burden of grief
Secret—concealed , unknown Make allowances—do not be too
hard Make everybody—be as kind and charitable to every-
thing and everyone as you possibly can be

Para 10 De bonum--speak nothing but good of those
who are dead Good maxim—excellent saying Confine—restrict ,

limit its application Told of said— about Ill-natured—malicious Unfavourable—depreciative Comments—remarks How dead—it would be most charitable on our part if we spoke of the persons that were living in the same terms as we speak of those who are dead—" *Nil Nisi bonum* "

Para 11 Condemn—blame, censure Hastily—without reason or cause If at all—if you do blame them at all Judge not—do not pass a judgment on others, do not judge of the quality of other people's acts The heart—the intellectual and emotional feelings that sway or move or influence him Thou see—you cannot understand or realise Looks—seems Dim eyes—obscured eyes, eyes that cannot be properly Stain—blot In light—in the pure light of heaven Scar—disfigurement, the relic of a wound Brought from—obtained in Well-won—hard won Field—field of battle Faint—go off in a swoon Yield—give in

Para 12. To disapproval—to state one's disparagement, to express the fact that he does not agree with something done by another As a rule—in general, generally Impossible—not possible under the circumstances To charitable—to make any kind and charitable comments regarding another It at all—to express no opinion whatsoever Message—communication An acquaintance—a person whom he knew Abusing him—speaking ill of him In absence—behind his back Welcome—most delighted Was there—was absent Would with—would preferably be censured If all—if we have to be found fault with at all To faces—directly Sensitive to—affected by To defend—to safeguard, to protect Seem amused—appear to be highly delighted Ill-natured things—malicious remarks About others—concerning other people Depend upon it—rest assured. At the moment—for the time being Scan—find out the quality or character of Still—yet Guilter—softer and more refined Mute—silent Adjust it—properly arrange it Compute—estimate

Para 13 Put for—say something on behalf of, Truly observes—most correctly remarks Hooks—to catch fish Snares

—contrivances in which animals are caught Now—because guns were unknown in Seneca's days At war with—practically at enmity with Apparently—ostensibly, visibly Necessity—requirement Existence—life Expense—cost Since much—since we are to so great an extent indebted to them Avoid—resist, desist from Inflicting on them—causing to them Suffering—pain Blend—unite, associate With sorrow—with the pain of Meanest—most insignificant That feels—that is sentient

Para 14 And so--and therefore If right—if you be inspired by right feeling Be to thee—be to you Mirror—reflection Book doctrine—a book of holy writ

Para 15 Now—at the present day Believe—entertain the idea Souls—some immortal element Probability—likelihood Majority—greater number Manhood—mankind, the human race Buddha—the earliest exponent of philosophic religion Wesley—a religious reformer of the XIX century, the founder of the school known as the Wesleyans Kingsley—a well-known churchman Have so—have maintained that animals have souls

Para 16 Have ethereal—have something in them that partakes of the nature of heaven *Of Wordsworth*

“Ethereal Minister, pilgrim of the sky”

—*The Skylark*

Perfectly sure—absolutely positive Thought it—considered it At least—in the very least Likewise—like him, as he was Incarnate—represented Mortal flesh—the body of a mortal being Degradation—humiliation Dignity—grandness Human nature—the nature of a human being Claiming kindred—laying claim to be of the same class as Beautiful—lovely Old-fashioned—thought moulded on the lines that existed in the past

Para 17 But be—but whether the view stated above be correct or not Assured by—most decided by Treated—dealt with Consideration—regard, kindness It crime—it is most wrong To them—to cause them to suffer Unnecessary suffering—needless pain

Para 18 Wordsworth—see note ante The portion—that which is likely to be spiritually of most service to him Little—small, trifling Unremembered—which he does not recollect Coleridge—see note ante Truly says—justly remarks Both—alike Both small—that are both insignificant and of consequence

Para 19. Splendid—most excellent Passages—portions of his dramas None—not any Magnificent—excellent, grand Tells us—speaks of Quality—the attribute Mercy—leniency Is strained—is not one which has anything to do with compulsion, is not a thing forced, constrained, but natural Droppeth—descends on to the earth Gentle—mild, kind The☞ beneath—the earth under the sky Twice blest—doubly blest in its efficacy It takes—mercy benefits both the person that is merciful to another and the person who is the object of the merciful act 'Tis mightiest—it shows itself in its noblest form in the hands of those who have greatest power Becomes—adorns, beautifies The monarch—the crowned and sceptred king Better—more effectively His crown—his emblem of majesty Sceptre—symbol of kingship Shows—symbolises Force—strength and majesty Temporal—worldly, secular The majesty—the outward sign of dread and greatness—dread, because he is a king Wherein Kings—in which as a symbol of power reside the dread and fear which the office of kingship inspires But sway—but mercy is something loftier than this power which is symbolized by the sceptre Enthroned—enshrined To—of Attribute—distinctive quality Show—appear Likest—most like When justice—when justice is tempered by mercy Seasons—qualifies *Of Hamlet*

“As you may season it in the charge”

Para 20 Is too often—is very frequently Taken as—believed to be the same as Synonymous—the same thing as Giving alms—the giving away of things in charity to beggars Celebrated—well-known, famous Lines—lines of poetry Zeus—the Greek God of creation Alms—things given in a spirit of charity Sweet—most acceptable

Para 21 One forms—one kind, one species By no means—not in any way Chief—principal or the most important Judiciously exercised—properly made use of

Para 22 Much more important—of far greater consequence To feel—to realise Woe—agony Hide—conceal Faults—wrongs in others *Cf Byron*

“ And what is more I cannot see

Nor wrong no fault nor harm in thee ”

—*Elegy on Thynza*

That me—I am as kind and considerate to others as others are to me

Para 23 Forget—have no recollection or memory of Injuries—wrongs done to you Never kindness—but under no circumstance forget a good that is done you by another person Sharper—more biting Serpent's tooth—the sting of a snake Thankless—ungrateful

Para 24 How are—the number of people are numerous This is a rhetorical question and suggests its own answer—which is in the negative Who day—who are unworthy to behold daylight—hence who are ignorant Yet—all the same The meaning of this paragraph is that the world is filled with unworthy men, but this notwithstanding the world continues to exist

Para 25 Those themselves—charity demands that we should forgive the faults and transgressions of others and if we do not do so, we cannot expect that other people will forgive or overlook our faults and errors

Para 26 Suppose—just consider Apprehension—fear Approaching—nearing, coming Just—at the moment Naked disguise—in your real condition The earth—God To account—to give a description of, account for Behaviour—conduct Raise—call forth Dreadful—fearful Apprehensions--fears Reflection—thought Implacable—stubborn or constant in enmity Had . you—had given you any cause for offence Forgiving—pardonng Apprehensions—fears' Authorised—

sanctioned Parable—in scriptural language the word means a notable saying, a thing darkly or figuratively expressed Do you—treat or deal with you. From heart--sincerely Trespasses does something wrong, transgresses

Para 27 The divine precept—the order or command of God To injuries—to forgive people who do us any wrong Altogether absent from—totally wanting or missing in Other morality—other systems of moral teaching, other bodies of moral precepts Is yet—is none the less, is all the same Especially—particularly The again—the Bible which embodies the essence of Christian teaching recommends it repeatedly in the body of its writing Their trespasses--the wrongs they do

Para 28 Nay—not so Forgiveness—the mere fact of forgiving Enough—sufficient We further—we must make further or additional allowances

Para 29 I you—my advice to you is that &c Bless you—pronounce a blessing on them that abuse you Hate you—bear enmity towards you Despitefully--malignantly Use you—deal with you, treat you Persecute you—trouble, annoy and vex you Maketh—causes On good—on both that which is evil and that which is good The unjust—the honest and the dishonest alike

Para 30 St Paul—another of Christ's disciples—Suffereth long—endures much from others Kind—merciful—Envieth not—does not envy the condition or lot of another Vaunteth—boasts Is up—is not proud Behave. unseemly—conduct itself in an unbecoming manner, behave in a rude way Provoked—angered Rejoiceth iniquity—takes no delight in doing wrong Beareth—endures Believeth—has faith Hopeth all things—entertains a hope for the best

Para 31 Charity faileth—The efficacy of charity is never lost, charity always brings about good. Prophecies—anticipations Fail—be untrue Vanish away—disappear Abideth—remains behind Greatest—most affective, most consequential

SUMMARY

The most important fact we should realise is that we should do to others as we wish to be done by. We should never neglect those little acts of kindness and affection which add much to the brightness and happiness of life. No offence is so serious as it seems. We should always be patient. If we have at all to condemn others we should not do so hastily. If we cannot say something that is charitable it is better to say nothing at all. We should be kind to animals. The quality of mercy is not strained, it falls as the gentle dew from heaven. Alms-giving is only one form of charity, we should forget injuries but never forget a kindness. Mere forgiveness is not enough. We should love our enemies.

MODEL QUESTIONS

- 1 Briefly state the qualities that ought to characterise charity
- 2 Explain in simple English —
 - (a) Some persons think them (Para 2)
 - (b) Judge not yield (Para 11)
 - (c) The quality of mercy justice (Para 19)
 - (d) Charity all things (Para 30)

CHAPTER XVII.

CHARACTER

Para. 1 As world—so far as the mere question of worldly success is concerned. Character—fixedness of principle. Steadiness—regularity. Will man—will be of more service or use to a man. Base—place, make it dependent. On consideration—on the mere ground of its leading to worldly success. Importance—value, worth. Mainly—chiefly. Consideration—thought or idea. Still true—although it is perfectly true. To it—to act rightly though unconsciously, than to be conscious of the fact that you are acting rightly. Follow course—act in precisely the same manner. Golden days—the doing of noble acts ensures happiness in life.

Para 2 Worth—value Measured—estimated Moral value
 —by the character of a person Make mind—determine Never
 hesitating—not to delay Got key—found the right solu-
 tion Sinner—one whose nature it is to err, Of the saying—"to err
 is human, to forgive is divine"

Para 3 In the long run -ultimately, finally Increase—
 augment the quantity of Neglecting or evading—passing by ;
 overlooking, disregarding Characteristic—marked feature Wise
 man—sagacious man One—man Holds with—does not con-
 verse with, has nothing to do with Unmanly—unworthy of a man
 Fears—things that act or operate as objects of fear Where
 bids—whatever duty commands him to do He steers—he does
 that with perfect confidence or trust that he is doing right Faces
 —is ready or prepared to meet Her call--the call of duty Trust-
 ing—reposing faith in Surmounts--overcomes

Para 4 Necessary for—most requisite for But--only
 Needful—necessary Is needful—is not absolutely necessary
 Power—influence, authority Fame—reputation The one thing
 —the chief thing But alone—but only character Thoroughly
 —perfectly Cultivated—trained Can us—can save us in the
 true sense, can really save us Saved—redeemed In this sense
 —in this manner, in this way Damned—condemned for ever
 [Note —This quotation is from Blackie's "Self-culture"]

Para 5 Character—the principles according to which you
 live Will it—will be formed after the fashion in which you care
 to form it All be—every one of us become Artists—men perfect
 or accomplished in the arts such as painting I am nature—I am
 made or intended for them by nature Show—display, disclose
 Qualities—characteristics Altogether—entirely In power—
 within your command Sincerity--honesty Gravity—seriousness
 Endurance of labour—power or ability to work hard Aversion
 luxury—dislike of ease Benevolence--generosity Super-
 fluity—that which is excessive Freedom trifling—absence of
 frivolity Magnanimity—largeness of heart Immediately—at

once Exhibit—show In of—which you cannot excuse yourself for on the ground of &c Natural unfitness—inborn inaptitude and inability, an inaptitude and inability which is due to natural disposition Voluntarily—of your own free will Below the mark—behind the standard Compelled—constrained Through—by reason of Defectively—imperfectly Furnished—supplied, provided Murmur—continually complain To be mean—to be miserly, to be low-minded Poor—miserable To display—to make a great show Restless—uneasy Comprehension—understanding

Para 6 Cause—reason To ashamed—to feel shame One good opinion—the good opinion of one person Greatest—utmost Your own—the opinion which you entertain of yourself An conscience—the consciousness of having done good, the consciousness of having acted rightly Says—remarks Continual—prolonged Feast—festivity

Para 7 To for—to whom we owe Good advice—wise counsel Adopted—acted upon Clear—plain, easy to comprehend Concise—brief Summary—short statement, statement in a short form, enumeration Intention—desire To habitude—to get into the habit of Judged—was of opinion, came to the conclusion, concluded It well—it would be proper or right Distract—divert Attempting—endeavouring to do But .time—but on the other hand to endeavour to acquire and perfect myself in one virtue at a time When that—and after I had perfected myself in one virtue Proceed to—go on to—proceed to perfect myself by exercise and practice Temperance—moderation Resolution—determination Frugality—economy It imagine—it is very hard to comprehend Really—actually Have acted on—have acted according to This theory—this rule For follow—because if you allow a single vice to remain with you, all the other vices will keep it company—you must get rid of them all at once

Para 8 Astonished—surprised Upon body—on his giving alms to a poor person Bid him—direct him, advise him, counsel

him Go to—to go to—this is expressed in the direct form of narration Ale-house—liquor shop A place where beer is sold Venture it—hazard it Gaming—gambling Foolish—silly, trifling, useless Toy—plaything—something that will be of no real use Why then &c—a rhetorical question suggesting its own answer which is in the negative You own—you admit Laughed at—laughed to scorn, ridiculed To do—if you asked another person to do so

Para 9 Look down—aspire to do noble and not base deeds Will—is bound to You cannot either look 'up' nor 'down'—you must do one or the other Spirit—soul Dare—have the strength To soar—to fly about in lofty regions Destined—fated doomed Cf Dryden

And doomed to death though fated not to die

—*Hin and Panther*

Grovel—lit, to lie prone or move with the body prostrate on the earth—hence, to take pleasure in low or base things Oh—an exclamation expressive of contempt of the person who will &c Lightly say—remark unthinkingly Is name—is only a vain word having no particular significance—the meaning is—who will say that fame is nothing at all Sound—name Charm—attraction, fascination Brace—strengthen Warm—to make genial Mighty dead—the great people who have died in the past Will start—will get up with a bound Vow—make a solemn promise before God Outspread—stretched out, outstretched Like them—as they did To part—to live a noble life

Para 10 Having regard to—contemplating in connection with Realities of existence—the actual facts of life Ordinary—common Forms—kinds Seem notice—seem to be ignoble and not worth taking any notice of Darwin—the author of the "Origin of Species" Have to—have not been in the least indebted to Can give—have to confer Drawback—defect Ordinary ambition—the ambition that inspires ordinary people, the most common kind of ambition It satisfied—it can never be satiated As mountain—as is the case in going up or ascending

a mountain Reach—arrive at Summit—top We find—we see Conquerors—victors For instance—for example Were contented—were never satisfied, were always dissatisfied Victims—sufferers from Misplaced ambition—wrongly directed ambition Rest—have peace Is used to—is accustomed to To forward—to always advance Findeth stop—finds himself hindered in his forward advance.

Para 11 Going too far—going too great a length To say—to hold, to maintain With the poet—with the poet who has written One life—one hour of a life of excitement, one single hour of a life characterised by excitement Is worth—is more than equivalent in value to An age—a whole epoch Without name—in which nothing memorable happens, which is not characterised or distinguished by any stirring incident

Para 12. Selfish ambition—an ambition that seeks only the advancement of one-self Will o' the wisp—also called Jack o lantern—an optical illusion seen by travellers in boggy or marshy places which gives them the idea of seeing a light at a distance which is mistaken for a light in a village or other human dwelling but which recedes the further the closer one goes to it Glittering deception—a gilded cheat, a cheat that has a very attractive appearance 'Tis—i.e., selfish ambition Glorious cheat—a most wonderful agency of deception Seeks—finds out Chamber boy—the room in which the youth of parts resides Lifts—raises up In English houses the windows provided to a room are made in two parts—one upper and one lower, both capable of being raised and lowered Humble—lowly Comes in—enters the building and affects the youth Narrow—enclosing but a narrow space Expand—seem in the youth's eyes to extend or be enlarged Spread away—widen so as to become Kingly palace—the residence of a king Lifts to the sky—rises up until it seems to reach [Note—This is all in imagination as the result of the “entering” of ambition] Unseen fingers—figure synecdoche—workmen who are unseen Work—paint Blazonry—decorations Its reward—the prize of ambition At best a name—the utmost a famous name When

hear—when one is so old that he cannot hear the praises pronounced by others Gold—wealth Where dead—when by reason of old age we are unable to feel the pleasures which wealth enables our senses to provide us with Wreaths—laurels Fame—great reputation Thrilled—moved Is numb—is paralysed All things but—everything except Close behind—soon after Comes death—death overtakes us Unavailing—of no use, of no consequence Stripped and naked—without any worldly possessions whatsoever, deprived of all our worldly possessions Rank—position in the world. Marie de Medici—Marie of the family of the Medicis—a distinguished Italian family, well-known as patrons of arts and letters Regent of France—during the minority of her son Deserted—abandoned. Receive her—allow her to enter Dominions—territories Cologne—in Germany where eau-de-cologne is made In misery—in a state or condition of wretchedness Persecution—ill-treatment

Para 13 Are less—are to some extent, greater or less Crowns thorns—something entailing heavy responsibilities More conscientious—more just Weigh on him—lie on him Not anxious—not to entertain a feeling of anxiety Error of judgment—mistake of thought Bring—entail on, cause to, occasion Misery—suffering

Para 14 With progress—so long as there is some advance Life is interesting—life presents some interesting features Unendurable—unbearable, intolerable Fain—gladly Aspire—be filled with ambition Use—utilise Raise—lift. Brings—affords, provides

Para 15 To grow—to increase in size, to advance, to make progress To still—to remain stationary in one place Cannot stand still—cannot remain stationary Go forward—go ahead, go forward In aspiring—when filled with ambition, when hoping or striving for something great and high Scrupulous—careful Means end—the end to which you aspire as well as the means by which you desire to attain it Apparent rise—seeming advancement Evil

means—improper means Is fall—is equivalent to a slipping down or the deterioration of one's position

Para 16 Necessities—requirements Ambition—highest desire With step—with every advance forward Hazardous—difficult

Para 17. It said—the report goes Does once—is not written once Duke of Wellington—the English general who led the British troops to victory at the battle of Waterloo Was life—was what he most attended to throughout life

Para 18 Excluding—keeping out Let be—let your ambition be Saint and sage—the holy and the wise man

Para 19 Hence—later on, afterwards A Peer—a lord Peasant—poor rustic May it make—will it not make

Para 20 Is ended—is finally, is ultimately Of consequence—of no avail whatsoever Is do—is what we should do

Stanza 1 The understanding—the human intellect

Stanza 2. Cannot for—cannot be purchased for Gold—money

Stanza 3 No their—say nothing then Price—value, worth

Para 21 First—greatest Happily—fortunately Best—most advantageous Right—correct Policy—mode of procedure False—wrong Abomination—hateful Just—correct, right

Para 22. Chaucer—Daniel Chaucer a great English poet of the Elizabethan age. Highest—most important

Para 23 To truth—to be untruthful Affords a testimony—supplies or provides a proof Despises—disregards, looks down upon

Para 24 It is well—it is the right thing To it—to admit that you have done something wrong

Para 25 Make the man—characterise a man Meant—intended Essential—most necessary Really great life—a life that is of any consequence Achieved—accomplished This all—have regard to this consideration above all others To true act sincerely Follow—result As day—as the natural

phenomenon of the night following the day Be man--yet dishonourably and insincerely towards another This quotation is from Polonius' speech in 'Hamlet'

Para 26 Contradictory--opposed in meaning, having an opposite meaning They may seem--they may happen to be Manly--brave Do pride--do not be proud of the circumstance Goeth before destruction--precedes ruin

Para 27 Associate--combine, unite Passion--desire so keen and intense that it leads to action Patience--the quality of waiting Requires--necessitates Sign--indication With age--with the lapse of time

Para 28 If to--if you permit or allow yourself to lose your temper Instal--enshrine Monster--some most undesirable thing Will you--will deprive you Fill envy--make you of a most envious disposition

Para 29 If authority--if you hold a position of authority or command Serupulous--honest Her fly--hurry away to do her behests Law of love--love which teaches one to do things rightly and with a good grace Addeth feet--makes them do things sooner and quicker than they would otherwise do But for--only for

Para 30 Power responsibility--those people who are entrusted with power have corresponding responsibilities In any case--however it may be Would do--wish or care to do Ought to--should The happiness--the only way in which to become happy i.e., lead a happy life

Para 31 If duties--if you are uncertain as to which of two duties you ought to perform first of all Take nearest--do that first which is closest to hand Worthy--good For heathen--in order to do good to some stranger Should home--should be first shown for those people who are members of your family

Para 32 Makes for--has a tendency in the direction of. We ourselves--we can easily make ourselves certain So

arranged—so ordered Goodness—virtue Brings—is attended or accompanied by To suffer—to do wrong and not to suffer any consequences for so doing Involve—mean, bring about Interference—obstruction, hinderance

Para 33 Forgiveness punished—when it is said that we shall be pardoned for sins committed by us if we repent, it is not intended to be understood that we shall not be punished at all for those transgressions Would misfortune—would be a most unfortunate occurrence so far as we were concerned Than evil—than to do wrong and get on for so doing The past—the recollection of having done wrong in the past Will future—will vex you in time to come Have injured—have done wrong to They head—they will make their forgiveness of your injury felt most keenly by you Generosity—kindness of heart Seem—appear Blacker—more grave or serious

Para 34 Conduct—the manner in which you behave yourself, the quality of your acts In run—ultimately Depend it—follow from it External circumstances—outward circumstances Little importance—small consequence Watch day—daily introspection of your own conduct is absolutely necessary Habit nature—what you accustom yourself to do that becomes natural to you Sow habit—by doing an act repeatedly it becomes habitual Grow—gradually become We worse—every one either improves or deteriorates a little in character every day It is well—it would be a piece of wise procedure At night—when the day is over

Para 35 Classes—groups Divides itself—is divisible into Benefactors and malefactors—those who do good and those who do harm Turn—convert Make pain—make it painful to yourself to remember what has occurred in the past Can mind—can harbour or entertain One anyone—make by another man's life happy for one single hour by your act

Para 36 It thing—it would be to every one's advantage Shut up—go to some place of isolation Peace and meditation

—tranquil and cool thought It time—we cannot say that we have not the time to do so Sir R Peel—Sir Robert Peel, was Prime Minister of England in the reign of George III He introduced the metropolitan police in London and made corn cheap Sit as long—hold its sittings for such a long time

Para 37 Think on—entertain no thought of anything but what is Will evil—will not do anything that is wrong Death and judgment—the hour of death and the judgment that awaits one after death Who think—he who thinks frequently on these matters Needs do well—necessarily prosper Great—very considerable Keep—observe Length of days—longlife Peace—tranquillity, freedom from mental worry and vexation, and trouble of every sort

Para 38 Do off—do not put off doing the right thing Do excuse—do not excuse yourself from doing what is proper on the ground that you are young Marguerite de Valois—Marguerite of the House of Valois, the ruling dynasty in France in the seventh century The Valois dynasty was succeeded by the Bourbons When bones—when we have not the imperfections of human nature, when we have cast off the imperfections of the human body, when we are no longer troubled or worried by the limitations of our carnal nature

Para 39 Thy Creator—the agency that made you In youth—when you are young To ought—if we wish to die in such a manner as to inherit the kingdom of heaven we must live good and virtuous lives To terrors—the man who lives a virtuous life is not afraid of death His last illness—the illness that terminated in his death Occupied—engaged As death—just as sleep may be likened to death

Para 40 Socrates—a Greek philosopher who was accused of corrupting the morals of the Athenian youth Was before—appeared before His accusers—those who charged him with corrupting the morals of the Athenian youths Cicero—a great Roman orator and lawyer As—after the style or fashion Condemned—destined Ascending into—going up to

Para 41 What gain—what advantage will you derive Generously—with an open heart You of it—you will be lauded for doing that act The gain—the doing of the act is in itself sufficient return for the work done Hope of the promises—hope of getting any return Testimonies—evidence

Para 42 Virtue reward—the man who is virtuous gets his own recompense in the consequences which attend his virtuous acts To indeed—for some people as a matter of fact Supernatural—sent from above Inducements—incitements To abstain from—not to commit Spinoza—a well-known French philosopher I see sticks—I can see quite clearly what this man's particular weakness is Who lusts—who is bent on determined or pursuing and gratifying his own desires Restrained—kept back from so doing Like a slave—as a man constrained or compelled to do so—not from his own free will Bondage—slavery Ironical picture—a picture that represents the thing in an opposite light

Para. 43 We perfect—we are all conscious that we cannot attain to a stage of perfection Should at—should strive to attain to Perfection—a state in which there would be no blemish Implanted in us—have within us Sure—that which cannot do another wrong Guide—something to counsel us Follow conscience—act according to the dictates of conscience We wrong—we cannot be guilty of a very great transgression [Bishop Butler, a writer who is very frequently quoted by this author holds that we should indulge all our passions and desires in accordance with the dictates of our conscience—i.e., in subordination to conscience, i.e., the “still small voice within us”] Every life—it is open to everyone, if he only so desires it to lead a life that will be noble and good

Para 44 Always then—in every case therefore, at all times therefore Place yourself—hold before your eyes The ideal—the noblest exemplar that you can conceive Unless man—if a man cannot conceive a most noble ideal he is not worthy of being investigated with the dignity of humanity

Para 45 Thus only—only by this means Eventually—ultimately As Brutus—as Shakespeare in his play of Julius Cæsar makes his character Mark Anthony say of his character Brutus His life man—this extract occurs in para 22, Chapter XII of the text where it is explained The student is referred to it

Para 46 And woman—and if you are a woman Perfect woman—a woman possessing all the qualities of female perfection Nobly planned formed both physically and mentally after a noble pattern Warn—admonish Command—order us to do this thing or that Yet—all the same And light—and radiant, possessing at the same time some angelic qualities—i.e., virtue generosity, sympathy, gentleness, &c

Para 47 Last words to—words said to when he was dying Lockhart—Sir W Scott's son-in-law, and later his biographer Among the best biographies in the English language may be classed those by Lockhart of Scott and by Boswell of Dr Johnson On death-bed—when he was dying Be religious—always so act as if you were inspired by the spirit of religion Comfort—solace When here—when it comes to your turn to die

Para 48 Balaam—a Jewish prophet Wished—expressed the desire Die righteous—die like a virtuous man My end—my dying days

SUMMARY.

Character and steadiness avail one more in this world for the purpose of getting on than cleverness The worth of a life should always be measured by its moral value One can never in the long run increase his happiness by neglecting or evading a duty Character alone is needful for success in life—and a man's character will always be what he chooses to make it, one should make it a point never to do anything of which he will be ashamed Rank alone can do nothing as the careers of Marie de Medicis (and Charles XII of Sweden) will show We should always be honest and truthful If we always think on what is good we shall never do evil

MODEL QUESTIONS

1 Briefly state the qualities that are distinctive of character, and reproduce the advice given by Sir Walter Scott to his son-in-law when on his death-bed

2 Explain in simple English —

- | | | |
|----------------------|----------|-----------|
| (a) He holds | them all | (Para. 3) |
| (b) Oh, who shall | part | (Para 9) |
| (c) 'This above all | man | (Para 25) |
| (d) If there | home | (Para 31) |
| (e) A perfect, woman | light | (Para 46) |

CHAPTER XVIII.

ON PEACE AND HAPPINESS.

Para 1 Prosperity—success in life By means—under any necessary rule or law, according to any necessity Do together— are not always found associated Are miserable—are most wretched Have—possess As seem—so it would appear, as one from external aspects would judge Nature—fate, destiny Her darling—the one she favours most Power—authority Titles—rank But happy—but though fortune may invest her “darling” with all the good things of the world, she cannot give him happiness, because that is a mental quality and not capable of being enjoyed except under certain conditions He himself—he must so order his own life as to obtain or have happiness Earthly success—mere worldly greatness Perils—dangers Anxieties—worries Has himself—does not possess the qualities and attributes requisite to make him happy The beauty—the charm and attraction which objects possess Variety—the difference in the objects that exist in the world The world—the objects or things in this world that can please and interest the senses and the intellect of man Depends much on—is to a great extent dependent on The power of—the ability which we possess of Controlling—checking, regulating Directing—regulating Avoiding—keeping away from Painful—i.e., to the person experiencing or

feeling them—giving rise to or causing pain Recalling—recollecting Pleasant—pleasing Schopenhauer—a well-known German philosopher To one man—so far as one man is concerned The

barren—the world presents nothing interesting or productive of good results—is not fraught with consequences Dull—uninteresting Superficial—not refulgent with consequences of a far-reaching nature Rich—the same as “full of meaning below”—most interesting Take means—do the correct thing Must curiously—must not be too keenly interested in having it, we must not make the obtaining of it our sole object and aim in life Greatest joy—the object or thing in which we delight most, our greatest source of joy Goes back to Hades—returns to hell after being rescued from the nether regions If Orpheus-like—if as Orpheus did Orpheus was a great musician according to Greek mythology If her—Pluto the god of hell carried away Orpheus’ wife to the nether regions, and Orpheus followed her spirit thither, and by his music induced the god of the nether regions to return to him his wife But the condition of his doing so was that Orpheus would not look at her until he reached the upper world Orpheus did so with the consequence that she whom he had recovered at the cost of so much trouble vanished from his sight The meaning is—if we set our hearts too much on the attainment of happiness, we are likely as Orpheus did to miss the goal of our desire altogether, because of the anxiety its quest will occasion Fly pleasures—if we display an indifference towards pleasures They you—they will come to you of themselves

Para 2 Do yourself—do not devote too much thought to yourself You world—there are other people in the world besides you who are perhaps of greater consequences than yourself, and who therefore eclipse you

Para 3 Do amusement—do not make the circumstance of obtaining amusement the principal object of your life Be amused—but always be of a frame of mind to derive amusement from what you experience, always be of a frame of mind to derive pleasure from what you experience It thing—it is a most

important thing To pleasures—to have your life so ordered that it is made up a series of pleasurable experiences They ones—they are only small and trifling joy

Para 4 The sense of humour—the faculty of being humorous or witty Is man—is a faculty which is distinctively characteristic of man There reason—opinion is divided on the subject whether animals possess the faculty of reason or not Apparently—to all outward appearances, so far as we can make out from outward appearances The merriment—the faculty or capacity of being delighted The lost—that which is of least benefit to us What laugh—how delightful it is to hear another laugh heartily How up—a hearty laugh has the power or efficacy to impart delight to others—the man who laughs heartily is no doubt delighted, but the man who hears him laugh in that manner is delighted also Goes day—is active and vigorous the whole day long Sad—melancholy and depressed

Para 5 If dark—if the day be melancholy, if your experiences or any particular day be not such as to make you happy, if you are sad on any particular day Brighten it up—make it cheerful

Para 6 Good honour a good disposition or merry frame of mind Bishop—a high official of the church Is—is tantamount to --is the greater part of the spirit of And thoughts—and the best way in which to retain an even and cheerful temper is not to entertain or harbour thoughts that are likely to irritate or annoy If out—if you are in any way annoyed Let wrath—do not allow yourself to remain angry till the evening—i.e., try and get rid of your anger as soon as you can It quarrel—there can be no quarrel unless there are two persons to give rise to it Of the saying you cannot clap hands with one hand only Do not them—try not to be a participator in a quarrel, try your best to get out of a quarrel as far as you can

Para 7 If yourself—if you entertain none but selfish thoughts, if you entertain no other thoughts than those which

concern yourself only Generally—for the most part Sad—melancholy, miserable Think for—think about To oneself—not to think of oneself in thinking of others Is more important—is more availing

Para 8 Grumbling—complaining—i.e., of what they see and experience around them If Eden—had they been accommodated in the Garden of Eden The Garden of Eden is the name of the realm of bliss in which, till he committed sin, Adam was given to live Of

Of man's first disobedience and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe
With loss of Eden, till one greater man
Restore us, and regain the blissful seat,
Sing Heavenly muse—Milton—*Paradise Lost*

They of—they would still have been dissatisfied with a great many thing Anywhere—no matter where they may be They them—they can find things to delight them and make them thankful wherever they look To grow—what a paradise the earth might become Beneath laid—were buried under the earth—i.e., if it did not exist at all Failed not—did not disappoint, was not indefinitely delayed Of

“Hope springs eternal in the human breast

Man never is, but always to be blessed”

—Pope —*Essay on Man*

Decayed—died away, grew indifferent.

Para 9 Cheerfulness tonic—the quality of being glad makes one's life cheerful As—just as, in the same way as Brings flowers—causes the flowers to grow Ripens—matures Develop in us—cause to grow in us Seeds—germs All us—everything that is noblest in us

Para 10 We others—which we ought to display towards other people, to which other people are entitled so far as we are concerned Old tradition—old truth Cup of gold—something

most beneficial Is found—can be had Wherever—in what-
 ever places Touches—meets, comes into contact with There
 earth—an old saying declares that good is to be found wher-
 ever good deeds are done Whose presence—the circumstance
 of whose existence Seem .sunshine—appear to be like a beam
 of the sun's light—hence, seem to be something noble and grand
 Turn—convert Men cheerful—so long as men can retain a
 joyous disposition there is no fear of their growing despondent
 Merry heart—glad disposition Is itself—provides others with
 one long entertainment besides being a source of joy itself The
 medicines—the very fact of Miss Florence Nightingale being pre-
 sent with her love and sympathy was more effective in curing the
 maladies of the sufferers in the Crimean War than all the physic that
 the lady provided the patients with If others—if we sympa-
 thise with others and share their sorrows We own—we make
 our own burdens lighter

Para 11 It some—some people seem to be of opinion Cheer-
 fulness—merriness of disposition Implies—means, is the same
 thing as Thoughtlessness—want of thought There them—the
 two are not in any sense necessarily associated—so that when the
 one is the other is also Lightest spirits—most jovial spirits

Para 12 There life—there are many persons who are born
 under such conditions that their very existence is not only a
 burden to them but like a sentence of imprisonment That to—
 is not applicable of, is not true of Now—under present conditions,
 under the conditions of life that prevail at the present day Even
 harder—even more How are—what a large number of men
 there are Whose money—whose wealth they possess Makes
 them miserable—is a source of misery to them In peace—
 who do not enjoy any peace, tranquillity or rest in their life Avoid
 sufferings—altogether be free from evils, and such circumstances
 as will entail suffering on us, we cannot evade suffering But
 them—but if we care to so make up our mind we may disregard
 them To do so—if we wish to rise above suffering We must
 recollections—we must stock our memory with happy recollections

of the past, so that the bitterness of present experiences may be neutralised by them Entirely regulate—altogether control, completely control, decide which dreams we will have in preference to others—this is a power which is derived to us Waking hours—time during which we are in full possession of our consciousness Happy day-dreams—here means pleasing thoughts Lit a day-dream is a brown study or a reverie but not so here, it simply means thoughts

Para 13 All themselves—everyone wishes or desires to desire some enjoyment from life but only a few people know how to act or proceed to derive that enjoyment or pleasure They life—most people do not understand how noble a thing is human existence and how the span of their life may be filled with pleasurable experiences

Para 14 To avoid—not to have to suffer or endure It us—it depends entirely on us Of the ordinary or common English saying that the matter rests entirely in our hands Accept them—put up with them, meet them Cheerfully—with a feeling of cheerfulness Or gloomily—or meet them in a sullen and complaining spirit, or accept them in a spirit of sullenness Wesley a distinguished religious reformer of the XVIII century Magnify—increase in size Small troubles—trifling wrongs We are seriously—there is a disposition or inclination in us to regard important matters indifferently and to consider trifling matters as if they were most important and consequential What life—what misfortune can overtake one in this life Great—refers to extent Who eternity—who has made himself familiar with boundless time i.e., who has transcended in his mind the category or limitation of time Extent—the real size—the notion or idea is that of boundlessness or immensity of size In knowledge—in the knowledge possessed by human being, in this world Short span—short duration Appear great—have any permanent value Mind—intellect So guard—so careful, so heedful of what it states and expresses Befall him—happen to him Disquieteth—makes himself uneasy, worries himself In vain—to no purpose In the light—in connection with

matters of which they know everything *Of Bacon*--"men fear death as children fear to go into the dark"

Para 15 Time wounds--just as wounds heal up in the course of time so sorrow experienced by one ceases to have any stinging effect after the lapse of a certain period of time--time is a great healer, both of sorrow and of bodily injuries To against--to save our moral nature against, to protect and defend one moral nature against Temptation--the inducement or allurements to do wrong Seem to think of--seem to contemplate Tolerated--endured Rather than--more than Flames--the evil, the suffering Felicity--joy of living in this world

Para 16 Cultivated--enlightened Cultivated mind--an educated and enlightened person Philosopher--very deep thinker Any mind--the mind of any person To opened--which has been enlightened by education Taught--educated In any tolerable degree--to any considerable extent Exercise--make use of Faculties--powers, abilities Sources interest--objects to interest, objects from which to derive interest In it in all the numerous objects that exist all round it Objects--things Achievements--accomplishments The poetry--the things conceived in imagination by poetic minds Incidents--happenings, events Ways of mankind--the way in which human beings act Past and present--both those that have occurred in the past and those that are happening now Prospects--possibilities In future in the days to come To this--to pay no regard to or have any consideration for all this Without exhausted--without having experienced Thousandth--infinitesimal

Para 17 Of--in which there exist or are to be seen Trees and grass &c --all variety of natural phenomenon Is bright--wears a cheerful and attractive appearance for those who are of a cheerful nature or disposition Comforting--affording solace or consolation--hence immunity from sorrow Whl comfort--will be comforted--will derive joy from these sights Still--tranquil, calm Fair--bright Scented haze--sweet smelling mist Was in-filled Air--the atmosphere Soft--balmy To fling--to

wind , to cast About—around Dying—departing The year
—the year that was over , the year that had passed away

Para 18 Appreciate—correctly estimate , to form a right
opinion of We beauty--we must be possessed of the faculty
of realising and understanding that which is beautiful Much
about —a great deal is said concerning Most view—the most
beautiful landscape or scene Give them--occasion to them , afford
them

Para 19 Complain dull—make the complaint that they
can find nothing to interest them The themselves—they are
the cause of their being dull Of education—who is educated
Wants an object—is in search of something to occupy himself
with Only—simply Bestowed—given Does them—is not
worthy of them

Para 20 Ensure—win for one , gain or obtain for one
Charity—generosity of disposition

Para 21 There story—^a story is told in the Persian
language Being spirits—being indisposed , not being well
Consulted—asked , took the advice of Astrologers—people versed
in the Science of the Stars Ensured—permanently obtained In
vain—to no purpose , without being able to find a perfectly happy
man Discovered—found Was ever—was as far off from
being found as ever—as before, i.e. , before the labourer was found

Para 22 Cannot money—cannot be had for the mere
payment of ^a money price Can power—not can the powerful
or influential man seize it simply by virtue of his authority The
thorns—even crowned heads are not happy , they have many
responsibilities and duties which cause them uneasiness Of

“ Unhappy lies the head that wears ^a crown ”

Deluded—misled , deceived Splendour—magnificence Sur-
prised—astonished , Multitude—the majority of mankind To
people—to form an idea or opinion of a person's condition Have
—enjoy Smallest share—least portion Greatest—most pro-
found

Para 23 Ring of Gyges— a ring possessing magical powers like Adams lamp Secured—obtained To owner—the man who possessed it

Para 24 If unhappy—if your life is miserable and wretched Many in—many people will derive Solace from Massillon—a distinguished French writer Suggestion—recommendation

Para 25 To of—to describe The varying lights—the numerous aspects Winning ways—attractive characteristics or qualities Greatest—most perfect Unknown— indescribable Charm—fascination, attraction Highest bliss—the most perfect happiness Unutterable—inevpressible

Para 26 To idols—to look with a worshipping reverence on that which is false Labour not—work and toil for that which gives no satisfaction Look aright—take a right view of matters We may Dante—we may all say what Dante said Dante was the most famous poet of the Italian Renaissance His Divine Comedy, an epic poem dealing with Heaven and Hell is pronounced by authoritative critics to be of a higher order than Milton's Paradise Lost Ecstasy—great delight One smile—one smile that was stamped on everything

Para 27 Regulated—governed Beneficent—that which does good, that which works good or brings about good consequences Is together—is so related one to another as to form or constitute an ordered system Works for—is constituted to effect For the welfare—in order that society may be benefited by it Of Pope—"All partial evil, universal good," and Browning—"God's in His Heaven, all's right with the world"—(Song from Pipa Passes) Fulfilment—performance For remedy—which it is not possible for us to resist if we make up our mind to do so

Para 28 According to Cicero—it has been handed down to us by Cicero, Cicero has told us in his writings Cicero was a great Roman lawyer and orator who flourished in the golden age of Latin Literature His style is remarkable for its purity and

crispness His best known works are "*De Senectute*" and "*De Amicitia*" Laid it down—expressed his view Desires—wishes Such as were—of the kind that were Natural—of a kind that fitted or suited our constitution And necessary—and required satisfaction Are satisfied—and satisfaction or gratification Makes—provides Riches—means Sufficient it—enough for its gratification Easy of acquisition—easy to obtain As for vain desires—so far as idle desires are concerned Moderation—limitation as regards quantity

Para 29 Thoroughly life—if we wish to enjoy life to the fullest extent, if we wish to derive the greatest degree of enjoyment from life We ourselves—we must be ready to practice self-sacrifice—i.e., deprive ourselves of indulgence in certain classes of pleasures—because those classes of pleasures, regarding them from the point of view of their consequences and effects are not "pleasures" at all To forego—not to give into

Para 30 More self-indulgence—we can derive more happiness in life by denying ourselves indulgence in certain kinds of tempting pleasures than by indulging ourselves in all kinds of pleasures indiscriminately Full are—saturated with real pleasure as they are Yield to them—gratify them to excess Wreck us—ruin our lives Like old—after the fashion in which the Sirens are reported, according to ancient mythology to have done According to ancient or classical mythology the Sirens were believed to be sea nymphs who fascinated mariners out at sea by their charming music and caused them to wreck their ships against rocks or be sunk in whirlpools How skill—these lines are taken from Wotton's "*Character of a happy Life*," and the student is referred to his copy of Matriculation poems It seems unnecessary to annotate them again

Para 31 It age—it is one of the unfortunate characteristics of the times in which we live That leisure—that competition and the struggle for existence requires us to work so hard and so long for the purpose of supporting life that we have little time and energy left to devote to other occupations We 'whirl

—our life is passed in a perpetual round of excitement And matter—and so far as this is concerned Men too—men also Have

Portia—have felt as Shakespeare makes Portia to have expressed herself as having felt Portia—the heroine of Shakespeare's '*Merchant of Venice*' Little body—small and puny frame Is

world—is wearied by the bustle and activity of this immense world

Para 32 Good work—work of a good quality Cannot hurry—cannot be done hastily Thought quiet—in order to be able to do work requiring thinking one must be absolutely free from worry and must have time at his disposal

Para 33 Inward rest—peace of mind or soul Of heart—absence of disturbance of the emotions Which stimulants—does not require to be spurred on It depression—is not subject to any attacks of melancholy Narcotics—drugs which produce quietude Excitement—overabundance of energy Ascetic restraints—restriction imposed on oneself by way of self-discipline Without them—without making a wrong or improper use of them Truly temperate—moderate in the right sense of the word Not in merely—not only in connection with Lusts—desires of the flesh Yielded—gave in, fell a prey to For life—for enlightenment Forbidden—etc., by God The reference is to the tradition that God commanded Adam not to taste of the Tree of Knowledge, but Adam disregarded this admonition and persuaded by his wife Eve, did so at the prompting of Satan (Genesis) Found thereby—obtained by reason of his transgression Disease and death—all the woe to which the human race is heir

Para 34 Zeus—the Greek name of God, or the Ruler or King of Heaven Ordained—ordered You penalty—you will have to endure the punishment Character—reputation of possessing Fidelity—faithfulness Can these—can you have any more telling punishment inflicted on you than this

Para 35 Create—voluntarily make For yourself—for you to endure or bear If . comes—if you are visited by ill-luck

See—try Turn advantage—convert it into a circumstance favourable to yourself

Para 36 We complain of—we are dissatisfied that we do not possess The want of—that we do not possess when we should We votes—we wish to be elected by the votes of the majority to a certain office Feels or knows—realises Peace—tranquillity of mind Wholly power—absolutely or entirely under your own control Make thoughts—so order your existence that your mind will harbour none but pleasing thought or thoughts that will be a source of pleasure to you Fairy palaces—attractive or charming regions Build of—construct with Proof against—which will have the power to resist Adversity—ill-fortune Bright fancies—pleasing creations of the imagination Satisfied memories—recollections of deeds that give or afford us satisfaction or pleasure Treasure-houses—repositories Precious—glad and valuable Care—worry

Para 37 We death—there is no person why we should be afraid of death A moralist—a distinguished ethical philosopher of the Stoical school Is feel—is the only evil which we cannot experience because death ends consciousness While not—so long as we are alive we cannot experience death When not—when death overtakes us we are no longer alive and conscious to experience its effects and consequences

Para 38 Forego desire do not wish or desire to satisfy or gratify all your passions and longings Thou peace—you will experience peace of mind Almost as much—to almost as great a degree or extent Vexed—troubled Little—trifling Grieved—pained Great—serious

Para 39 There is riches—the most precious or valuable thing that we can be blessed by the possession of Ecclesiasticus—a book in the Bible Above—more valuable than Sound—healthy Above of—more pleasurable than the delight afforded by The heart—one's affections and emotions—which experiences are particularly associated with the heart

Para 40 Watchword--word which was fixed upon as that which should distinguish a friend from an enemy on any particular day Last watchword--the watchword which he finally issued (before his death) Good and great--virtuous and noble Æquanimity--peacefulness and equanimity of mind Broke interrupted Serenity--calmness Take my you - live the kind of life that I lived, Christ took upon himself the burden of human sin--hence have some comprehensive object to devote yourself to And souls--and you will obtain peace and calm of mind

Para 41 Outside--out of ourselves Look outside--try to find outside of ourselves In maids--happiness and contentment are states of the mind Of

"The mind is its own place

And can make a heaven of hell and hell of heaven"

"The you"--it rests with yourself entirely to enjoy the pleasure and tranquillity of the kingdom of heaven Here--in this world Providence--God Watch over us--see to our interests and happiness But like--had it not been for qualities such as these and qualities bearing some resemblance to them no nature With them--if we entertain such feelings Base--make it to depend on Outward--external Exclusively--only Should third--it is only natural to argue that when we enter upon a second existence we shall look forward to an existence after that and so on for ever

Para 42 Thrice blessed - blessed in a three-fold sense In anticipation--in thinking of it beforehand, i.e., before we experience it In Fruition--when we actually experience it In memory--in thinking of it after the experience is over Pure--unalloyed Great--very fruitful May forward--may consist in or be derived from anticipation In hoping--in entertaining the hope &c To again--to see again This is the Christian doctrine--that parting in this life are only of a short duration, we are to meet those from whom we have been parted in the next life Loved--in this life Lost--been separated from by death To us--to be able to understand clearly much that is now enveloped in obscurity and mist Against--in depreciation of Source--

origin from which proceeds, fountain-head Of joy—of solace and delight To say—to urge Undervalue—depreciate, estimate lowly Be for—be unthankful for Present blessings—the blessings or good that are being sent to us for our enjoyment at the present time &c, in this life

Para 43 So yourself—so to conduct yourself, so to lead your life You with—you may be able to say the same thing as Do will—regulate the affairs of this world as it seems most fitting to you—Of Pope—"All partial evil, universal good," and Browning—"God is in his heaven all's right with the world (Song from Pipa Passes) I stil—I will be gladly and willingly governed by your ordinances Will not stir—demur in the very least Forsake—let go Break the charm—destroy the fascination Lulls me—brings me comfort

Para 44 So only—it is only by giving yourself entirely up to Nature Enjoy—experience Calm—peacefulness, tranquillity Silence—absence of all commotion—hence peacefulness The sky—the star, lit sky, the sky that is studded with stars The sleep—the deep silence and tranquillity of Nature Lonely—desolate unfrequented by living beings

Para 45 Then homes—then will you enjoy happiness, in your own homes As ago—Abraham in his old age was visited by angels who told him that he would be blessed with a son in his old age and that his descendants would be as numerous as the stars in heaven—the fore-knowledge of this fact was a source of great joy to Abraham—hence the meaning is that you will enjoy happiness in this life as Abraham was joyed when he heard the message of the angels

Para 46 It may possible—it is quite possible New joys—delights or pleasures of a novel kind &c, of a kind not experienced before Unknown to man—which mankind have not yet experienced He will find—he will experience a fresh Along—as he travels along Splendid path—the enlightening, road Civilization—the "advancement" of culture and enlightenment.

Para 47 When . wisely—when the soul advises and directs a person to do the right thing Rule lovingly—governs and controls a man's actions in a loving and affectionate spirit Which is its partner—which is its co-sharer in everything The inferior—subordinate to the soul If the laws—if the body commands and controls the actions of the soul The appetite—the strength of our desire Abuses—deals wrongfully with The superior portion of—the better part of the more noble and lofty part of Choice—the power of decision Are company—are not fit companions Rules not—does not control or determine the action of human beings It companion—it cannot be a fitting associate for human beings Either slave—it must either control one's actions or be subordinate to one's feelings and desires

Para 48 It is life—if we do not derive all the enjoyment that we can from life it is our own fault May enjoy—may derive some happiness from life Can achieve—can do anything that will be worth recording You thoughts—you must constantly keep it occupied or engaged The divine—that which partakes of the nature of the divinity Plato—an ancient Greek philosopher Phædrus—the name of one of Plato's works The wing of the Soul—the essence of the soul Nourished—fed Apace—fast Grows apace—develops quickly If evil—if sustained only with evil things Wastes away—goes to rack and ruin , decays

Para 49 Make choice—choose what you will do prudently Joy—delight , happiness And her—and provide a place in your heart for her , give her room in your heart Cherish her—love her Oft these—will often soothe and gladden you—Of

Soothe him with thy finer fancies, touch him with thy

lighter thoughts "

—Tennyson—*Locksley Hall*.

When furrows—when you are working and toiling in a depressed spirit Weeding—tearing away the wild grasses from the

fields in which corn is growing—hence trying to separate good from evil Comely—attractive

Para 50 The best man—the man possessing the noblest or loftiest disposition Most tries—tries or endeavours his hardest To himself—to make himself as good and noble as he can Most feels—realises in the highest degree That he is perfecting—that he is improving Try to secure—endeavour by the quality and character of your deeds to feel Blissful consciousness—the consciousness productive of happiness Your task—the work of your life-time Worthily—in a becoming or fitting manner Performed—done, carried out

SUMMARY

Prosperity and happiness do not always go together Nature may invest her favourite with all other possible gifts but she cannot make him happy—that he must do for himself Happiness depends much on the power of controlling and directing the thoughts—avoiding what is painful and recalling pleasant memories To secure peace of mind and happiness the author gives us the following advice —

- (1) We should not think too much of ourselves
- (2) We should not seek for amusement but be always ready to be amused
- (3) We should not always be grumbling, but should develop a spirit of contentment, and train ourselves to see beauties everywhere Cheerfulness is a great moral tonic, and it is also a duty we owe to others We cannot expect to avoid sorrow and suffering but it rests with us whether we accept them cheerfully or submit to them gloomily Thoroughly to enjoy life we must be prepared to deny ourselves, to forego many tempting pleasures, and to think as little as possible of ourselves It is one of the misfortunes of our age that we have so little leisure To find peace we must forego desire It is possible that there are as yet many joys unknown to us which will be discovered along the splendid path of civilization

MODEL QUESTIONS

1 Summarise the means by which according to the author 'peace' and 'happiness' may be secured in this life

2 Explain in what sense "the sense of humour is a peculiar gift to man"

3 Explain in simple English —

- | | | |
|----------------------------------|------------|-----------|
| (a) Happiness is a thing | violin | (Para 1) |
| (b) Our greater joy | follow you | (Para 1) |
| (c) The presence of | our own | (Para 10) |
| (d) A cultivated mind | curiosity | (Para 16) |
| (e) It is one of the misfortunes | world | (Para 31) |

CHAPTER XIX

RELIGION.

Para 1 The theology—the religion taught by theology Is learned—is still not thoroughly understood by those who are most erudite The Duty—what one's duty requires one to do Plain—evident Even to a child—even to a very young person

Para 2 The Duty—the dictates of duty The Apollo—the seats of prophecy at Delphi in Greece Double in their sense—ambiguous in their meaning Intricate in their expression—so expressed as to be difficult to understand Secret in their meaning—obscure so far as their meaning is concerned Of Helps—"The Oracles will Phillipise so long as Phillip is the master, but they have an inner meaning for Athenian ears" Deceitful—deceptive In measures—as regards the steps they take Otherwise—different In the event—in the happening Than expectation—than what they promise In duty—as indicated by what is our duty Is open—is plain Face—aspect Healthful as the sun's influence—as healthy as the influence exercised or exerted by the sun, which does as much good as is done by the light and heat given out by the sun This true—there is absolutely no doubt about this matter or point Obscure—of uncertain meaning

Para 3 Dangerous it were—it would be a most perilous and unsafe proceeding Eloquent—one whose writings are characterised by eloquence Judicious—prudent—a man who writes with consideration and thought Hooker—a most distinguished and enlightened churchman, author of the “Ecclesiastical polity” Feeble brain of man—the weak human intellect To wade for into—to perfectly comprehend The High—the working of God To

life—unless we know His Laws we cannot live our lives in this world Soundest knowledge—the most perfect knowledge that we possess As is—in His true light And Him—and the most eloquent manner in which we can speak of him Is silence—is by contemplating Him thought without speaking of him Above

reach—which we cannot realise or comprehend The absolute—that which is unlimited as regards time and exists without creation—A Being that is neither subject to the limitation of time nor owes His existence to the fact of creation Can explained—cannot be described in a manner to be intelligible to others Nor away—nor can the fact of such a Being's existence be denied

Para 4 Of—in connection with, regarding Instil into them—all them with Reverence—spirit of respect Enough—quite sufficient To with—for a start Going—proceeding This matter—the subject of Religion By him—by mentioning within his hearing Unseasonably forward—premature Incomprehensible Being—the nature of God which because it is infinite and absolute transcends the comprehension of the finite and the created Be filled—be possessed False—wrong, incorrect Perplexed—veiled, troubled Unintelligible notions of Him—ideas of the Supreme Being which he cannot comprehend Generally rested in—were generally or usually satisfied with Such an Idea—a notion of the kind I have described above Too curious—too inquisitive All must acknowledge—every one must admit Who thought—who have not sufficient intelligence Distinguish between—draw the dividing or separating line between What know—what it is within their power and what is not within

their power to know Run themselves in—become Superstition or atheism—either superstitious or atheists Making themselves—imagining God to possess attributes and qualities similar to those of human beings Cannot else—their minds cannot conceive of any other attributes and qualities, because they cannot picture a Being altogether unlike themselves None at all—as non-existent, as a Being that does not exist

Para 5 Lowell—a modern American writer poet and literary critic—well-known as the author of “My Study Windows” With admiration—with very great appreciation and approbation Withdraws senses—takes us away from the influence exercised over human beings by sensation, removes us from the influence exercised over us by our senses Predominate present—exercise a greater influence over us than the affairs of the present time Advances beings—makes us more noble as rational creatures—this is so because if we dwell only on the present, we are likely to be influenced very much by our senses—if we dwell on the past, the distant or the future we can comprehend them only by an exercise of intelligence or mind

Para 6 Dogma—the body of doctrines that prescribe the practices of the religion Science—the body of teaching Essence—spirit Has succeeded—has prospered so much Not divine—not only because it is Revealed It human—it is so highly calculated to satisfy the spiritual longings and aspiration of human beings Religion conduct—in everyday life religion points out to us how we should act A prosperity—when we are prosperous religion restrains us from acting improperly—it prevents our being carried away by our prosperity into haughtiness and other faults which generally accompany prosperity A adversity—a source of solace and consolation when we are afflicted by misfortune A support in anxiety—something that supports or keeps us up when we are filled with doubt and uncertainty and care A danger—something that we may seek safety in when threatened by peril Consolation—source from which we may derive comfort A peace—something in which we may hope to find peace when disturbed in

mind Matter for—something that concerns both Treated with—have shown to it All honour—the very greatest honour

Para 7 Fichte—a distinguished German philosopher Truly says—most truly remarks By itself—a matter which can be kept isolated from the rest of life Matter—affair, concern Practice—devote himself to Apart—distinct Occupations—vocations Is the—consists in the Inmost spirit—our most profound feelings, the deepest feelings of our soul Penetrates—goes in and affects Pervades—permeates All action—everything that we think and do

Para 8 Bewilder us—confuse us, perplex us Abstruse—abstract, difficult to comprehend Turns our thoughts from—diverts our thoughts from Speculations—theoretical and abstract arguments

Para 9 Commandment—something ordered to be done Which day—which I issue to you to-day Not hidden—not concealed Neither off—nor is it difficult to understand Go us—undertake the perilous task of crossing the sea

Para. 10. Lawyer—a man practiced and experienced in the law Questioned—asked, interrogated With heart—as deeply as your heart is capable of loving This commandment—this is the most important and consequential command issued by ME Is it—is of the same nature as the first, in spirit it resembles the first As thyself—as if he were you Hang all the taws—are dependent all the regulations

Para 11 Pure religion—true religion Undefined—not contaminated To visit—to be a source of comfort or consolation to To visit—to look after Affliction—misery, trouble To world—to keep himself untainted by the sin and wrong doing of this world

Para 12 We tell—it may not be in our power to decide Whence go—from what source we had our origin and to what end we are destined Not be sure—not be certain—What believe—what we should entertain as our opinion or what we should

have faith in In hearts--inwardly Well enough--quite
 well What do--what it is right and correct for us to do
 Mediæval--belonging to the middle ages Brigand--thief,
 robber Who as--who said that he was More entirely--
 more completely Mistake--misunderstand True spirit--right
 character Less excuse--less reason The man--he loves
 God best who loves his fellow men most. The student is referred to
 Leigh Hunt's poem on Abu Ben Adhem for a poetical expression
 of this view

Para 13 Disposed others--inclined to be dissatisfied
 with what others do Such an one--such a person, a person
 of the kind As wouldst--as you desire to be In respects--
 in every manner, in all possible ways To liking--as you would
 wish or desire him to be

Para 14 Have complaint--have reasonable grounds for
 dissatisfaction Told--ordered by the scriptures To forgive--to
 pardon the offence As hope--as we desire To enjoy--it is
 the great privilege, or advantage of the human race to be charitable
 and to pardon injuries done to one And give--and every one
 of us be charitable Sympathy--kind feeling Help--assistance
 afforded by personal endeavour

Para 15 On many minds--so far as the minds of many people
 are concerned Fear of pain--the dread of experiencing pain.
 Acts more energetically--operates more powerfully Quaint--
 odd Runs as follows--is to the following effect Bethoft--acted,
 conducted himself in life (this is old English) Oft--outwardly
 Flit--pass Do--commit

Para 16 Neglect--altogether disregard Despise--look down
 upon The reference is to the warnings against doing evil and the
 promises of reward for doing good Light--enlightenment Ye
 light--are not in ignorance Darkness--ignorance Come
 upon you--overtake you For he goeth--because he who acts
 in ignorance does not know what he does

Para 17 These mine—the things that I preach Doeth them not—does not act according to them, does not follow them Shall man—will be made to resemble a most senseless person Built sand—built his house where the ground was not firm Beat upon—beat against And fell—and in consequence it fell to the ground Great—most disastrous Founded on—built on as a basis

Para 18 Above all—most specially Woe—misery and suffering Misleads others—leads others astray, leads others into the paths of wrong doing Especially—particularly

Para 19 It is come—the happening of wrong cannot be avoided Through cometh—who is the cause of the wrong doing Millstone—a very heavy stone Hanged—suspended, hung About—round Cast—thrown Offend—lead astray Little ones—young people

Para 20 For soul—because what is the gain to a person, if he acquires the possession of the whole world at the expense of damnation to his Soul What shall—what can Give in exchange for—give in return for

Para 21 Yet—all the same However sinned—whatever be the extent of our transgressions Passage passage—verse on verse—many verses or extracts Forbid despair—exhort a person not to become despondent Christianity fear—the Christian religion teaches one to be hopeful of forgiveness and to look forward to the perfect happiness of the next life rather than to be afraid for the consequences of the sins that we commit in this world Is temporary—is only short lived, lasts for only a short time His eternal—his forgiveness has no end, but endures for all time Necessary—requisite Is virtue—to enable us to do right

Para 22 Combine—unite Thoughts—minds Raleigh—Sir Walter Raleigh, the great English seaman of the time of Queen Elizabeth and James I Who think—who reflects on these subjects frequently Needs—necessarily Do well—prosper Led

thou driven—induced or persuaded than compelled Example
 precept—to show one what he should do by doing it yourself is
 better than merely advising him Scorn Inquisition—despise
 all the pain and suffering that the Spanish Inquisition could inflict
 on them The Spanish Inquisition was an institution founded by
 Philip II of Spain to deal with all persons suspected of heresy or
 unorthodoxy in religious matters Its principal instrument was
 torture Spent—passed Christ's society—the companionship of
 Jesus Christ If heart—if it be genuine, if it be sincere Will
 different—will change the tenor of one's life

Paras 23-27 Think on—always think about, let your mind
 always dwell on Are report—have a fair reputation Indeed
 —actually, in fact Until thought—until they have been
 thought over and premeditated Wish—desire Consider—think
 on the subject Ephemeral—short-lived Infinitesimal—insignifi-
 cant, minute In space—when we consider the boundless
 time and space by which we are enveloped, when we consider that
 we have ahead of us a boundless region of time and space—that we
 are bound for eternity Care—consideration Is base—will
 those beings that inhabit the boundless and eternal region known
 as heaven have any love for these mean and low creatures Comfort
 —consolation Coleridge—a poet of the Lake School and contem-
 porary of Wordsworth His best known Poem is the "*Ancient
 Mariner*" Saints call—the holy people of heaven will give
 their aid if only men will call out to them for assistance—if only
 men will think of them For all—because the vault of heaven
 is stretched over the heads of everyone

Para 28 Whatsoever do—whatever you pray for that you
 will get We also—and it is also written To God known
 —God knows the inmost desires of the human breast Sighing—
 expression of regret Contrite—repentant

Paras 29-33. Aid from above—assistance from heaven,
 Divine assistance As for—to excuse—to make up for Except
 —unless But lost—only lost Keep—preserve Variableness
 —changing Shadow of turning—fear of going back Call on

us -require us Sacrifice -give up Secure -gain Commanded -ordered Desire -wish for Here hereafter -both in this life and in the next There is wisdom -the wisdom of heaven does not differ in any essential respect from the wisdom of the world Consecrates -makes holy Daily life -our everyday life in this world Take them out of the world --get them or persuade them to renounce this world Keep them from -prevent them from doing [Note - One of the principal differences between the philosophy that distinguishes the religion of the East from that of the west is that in the East the teaching principally inculcates the view that in order to be good we should kill all our desires and appetites The teaching of the West on the other hand according to Bishop Butler, teaches us to exercise all our appetites but in due subordination to reason] There sentiments -there are noble expressions of views, there are to be found the expressions of noble views Plato and Aristotle -ancient Greek philosophers (see notes ante) Epictetus -a well-known stoical philosopher, distinguished for his rigid life There Testament -but there is no teaching holding out the promise of such love as is to be met with in the teaching of Christ His -the religion which he taught. That disciples -that you are followers of the religion taught by me If another -if you entertain love for one another

Para 34 And again -and it is said in another place These . you -these things have I said to you, this is the advice that I have given you That you -that you might be inspired with the joy of my being Your joy -your enjoyment As you -after the manner in which I have loved the human race

Lay life -give up his life If ye you -if you follow out my dictates and do as I desire you I servants -in the future I will not regard you as my servants, i.e., persons bound to carry out my behests For -because, for the simple reason that Friends - comrades, companions

Para 35 Advent -first appearance Announced -made known Peace -tranquillity Good men -the state of being benevolently disposed towards others

Para 36 Specially—particular Contrasted it—distinguished it The Moses—the doctrines inculcated by the Jews Enjoining—ordering, commanding Repeated—frequent Forgiveness—the act of pardoning And love—and the feeling of affection Even to enemies—even towards those who are disposed in a spirit of hostility to you

Para 37 It said—it has been laid down I you—I say to you Bless you—pronounce your good wishes for them that do you harm Do good to—do something that will benefit. Which you—act maliciously towards you Persecute you—deal badly and oppressively with you For good—because He causes the sun to rise both on those who are good as also on those who are evil

Para 38 Must expect—must be prepared to experience May glory—may experience some joy Tribulations—the visitations of suffering and misery Knowing patience—having full knowledge of the fact that trouble and misery teaches us to be patient The time—the suffering that we endure in this life

Para. 39 In the delights—for all other joys Substitute this—replace them by the consciousness of this fact Conscious—aware Not deed—not merely, verbally, but in conduct Obeying—carrying out the behests of How religion—how little men will do for the sake of carrying out the behests of their religion Wrangle about it—argue in an intolerant spirit about the tenets and doctrines of their religion Call names—abuse each other Lay down—sacrifice Indeed it—in fact do any thing for their religion but what their religion requires them to do

Para 40 For payment—for only a very small return A undertaken—a person will be willing to go along distance For life—in order to secure a life unbounded by the limitation of time and space, in order to enjoy a life that will be unending Will scarce—will hardly

Para 41 If us—if we were required to do much more. If . demanded—if we were required to forego a great deal more than we have to Called to—required by command to Flit o'er—fly

across Earth's generations—the generations of people that are born into this world. An host—an interminable succession of years. Come on—succeed each other rapidly. The names—the most illustrious persons. Just glisten—become illustrious and famous for a moment. And are gone—and then they die.

Para 42 Ask spirit—pray in a proper mood. Still—always, ever. Strive to be—endeavour or attempt to be. Whatever take—whatever course of life I may adopt. I sake—I will work and strive for you.

Para 43 Such reward—a spirit that thinks in this way and lives according to this spirit brings its own good. The religion—the good things that religion holds out to one. Confined to—restricted to. The next world—enjoyment in the world to come. They begin—they are to be reaped. Here once—immediately in this world. Possesses Soul—has in his soul a repository of goodness. Feelings—emotions, sentiments. With heaven—which are so pure that they partake less of the attributes of worldly feelings than those of heavenly ones.

Para 44 Cicero see notes *ante*. Very says—remarks very justly. If it true—if the world is so ordered that it is a fact. No one except—none but. Is happy—enjoys happiness in life. Then—in that case. Deserves—merits. To be cultivated—to be attended to. What divine—what is nobler.

Para 45 It true—it is undoubtedly true in substance. Beyond endurance—more than they can tolerate. God faithful—God is just and considerate of human weakness and frailty. Suffer you—permit you, allow you. Above able—more than you can endure, beyond the limit that you are able to bear. Bear—put up with, endure.

Paras 46-50 So man—human nature is so frail. Watch and pray—keep a look out ourselves and pray. Enter not into—do not fall into. The weak—our spirit is ethereal and is ready to resist temptation but our carnal desires lead us astray. We perfection—we must try to be without blemish. Even as—

just like And immeasurable—and our recompense for trying to be so will be given to us at once and will have no limits Most ourselves—we ourselves are the cause of most of the misfortunes that we suffer in life Disquieteth himself—makes himself miserable and wretched Vain show—idle and useless life If peace—if we so desired and wished it we could all enjoy tranquility of mind Religion the teaching of religion Promises us—holds out to us Care—troubling thoughts, mental worry, anxiety Heaven—the region in which the Christian religion tells us that we shall enjoy immunity from all care, trouble and anxiety Is futurity—is not something ahead of us, to be experienced in the future i. e., in the next life Heaven you—it is within your power to enjoy contentment and happiness in this world by leading a good and virtuous life Tired and overworn—worn out by toil, care and anxiety Are you invited—is not the invitation extended to you All laden—every one that has to toil and is oppressed with care and anxiety And rest—and I will comfort you Devote your thoughts to Me and that will secure you comfort and anxiety from care To be faith—if you allow yourself to be troubled by anxiety and care you show that you are wanting in faith in God's goodness and the efficacy of the sacrifice that Jesus Christ made for mankind in giving up his life as a man on the cross We fear—our salvation is assured Behold—see the case of Fowls of the air—birds They sow barns—they do not engage in agricultural operations and store up the produce they reap in granaries Take raiment—trouble yourselves about wearing apparel Consider—think of They spin—they do no kind of manner of work That glory—that even Solomon as magnificent and showy as he was Was these—was not dressed so as to make him as beautiful as one of these common flowers of the fields So clothe—make so attractive and beautiful O ye faith—O you people who have such little faith in God's goodness But God—but try to gain the kingdom of heaven by leading a good and upright life And you—and you will get all these things in this life without having to seek for them

Para 51 Lesson inculcated—truth is taught Over again—repeatedly Lay earth—do not make it the object of your life to pile up a stock of wealth in this world Where corrupt—where they are likely to be spoilt by moths and rust But heaven—but have a record of good deeds entered in your favour in the books of heaven For also—because where your possessions are there will also your thoughts be If your possessions consist merely of worldly goods, your thoughts will also be entirely worldly, if your possessions consist of the goods of heaven, your thoughts will be concentrated in that region

Para 52 Those promised—those who have held out to them the promise of entering the kingdom of heaven Sermon on the mount—a sermon preached by Jesus Christ to his disciples on the mountain The meek—those who are of a humble disposition The peacemakers—those who endeavour to maintain peaceful relations between people The heart—those who entertain no wicked thoughts

Para 53 We fear—we are instructed in the teachings of the Christian religion not to look upon God with a feeling of fear and dread but rather to look upon Him as Our Father, and to love Him with an intense love, and if we do so, the love we bear towards Him will drive out of us all fear that otherwise we might be inclined to entertain and feel

Paras 54-55 We nothing—we have really no cause for fear Can us—can really do us any real harm Work for—co-operate to produce Cf Pope

“ All partial evil, universal good ”

Paras 56-63 Not to—not only to—these promises are held out to the whole race of mankind, regardless of caste and creed God persons—God does not view different kinds of people in different lights, God looks upon everyone with the same eye Suffer—permit, allow For Heaven—because they are innocent like the beings that reside in heaven We advantages—we ourselves by our misdeeds deprive ourselves of the kingdom of

Heaven Nor powers—nor any order of heavenly beings
Of Milton—*Paradise Lost*

“ Thrones, Dominations, Princedoms, Virtues, Powers ”

Things present—things that exist at the present day Nor
come—not things that will come into existence in the future
Separate us—divorce us from Which Lord—which we have
gained through the sacrifice of Jesus Christ, who is our Lord
Whose life—who are destined to attain to the immortal
life that awaits us beyond the grave (The student is advised to
read Leigh Hunt's poem on “ Abu Ben Adham ”) Whatever be
—whatever sphere of life you may be born into, whatever may
be your destiny in this world Not long—not pass the
whole of their time in mere speculation but in action The for-
ever—the boundless future, the life to come which will be of in-
finite duration One song—a period of happiness and harmony
May rest assured—may be absolutely certain and positive Which
understanding—which is beyond all comprehension Remain
with you—rest with you Always—at all times

MAXIMS

To promote—to increase, to foster, to add to In the home—
within one's home May mind—may be acted up to To
crossed—to have our aims and objects frustrated To it—to
be ready to meet with such an experience Is perfect—is without
blemish or fault Study—have regard for, consider Temper—dis-
position, mood Make them—make every kind of description
of concession in that connection Irritable—liable to have your
temper upset Cheerful—pleasant Gently—kindly When you
must—when you find that your duty constrains you to do so Self
answer—mild and gentle reply Turneth away wrath—appeases
the anger of a person who is angry Justly—rightly Put first
—think of others before yourself Try yourself—always endea-
vour to bring others to the front, do not think primarily of raising
yourself Attribute—impute

SUMMARY

It is possible that the religion of theology is still a mystery even to the learned, but the religion of Duty is plain even to a child. The infinite and the absolute can neither be explained nor explained away. Whatever withdraws us from the power of our senses, whatever makes the past, the distant or the future predominate over the present, advances us in the dignity of thinking beings. Religion in daily life is a rule of conduct, a safeguard in prosperity, & comfort in adversity, a support in anxiety, a refuge in danger, a consolation in sorrow, a heaven of peace. Religion consecrates daily life. People will wrangle about religion, will call one another bad names but they will seldom take the trouble to live up to it. Religion promises us rest and safety, peace of mind and freedom from care. Heaven is not merely in the futurity and distance, heaven is with us even now. To promote happiness in home life we should observe the following maxims —

- 1 Be prepared to be crossed and disappointed
- 2 Do not expect what perfection alone can provide
- 3 Make allowances for everyone's temper
- 4 Sympathise with those who sorrow and rejoice with those who are glad
- 5 Do not speak in a hurry when you are angry
- 6 Take a cheerful view of life
- 7 Treat your elders with respect and speak gently to the young
- 8 Speak kindly to servants
- 9 Treat dumb animals with kindness
- 10 Praise before others and find fault alone
- 11 Praise whenever you can and blame only when you must
- 12 Always try to attribute good motives to others

MODEL QUESTIONS

- 1 What are the essential characteristics of religion. Quote passages to show that the Christian religion commands—

(1) love of children , (2) kindness to animals and (3) consideration for those who do wrong

2 Explain with reference to the context —

- | | | |
|-----------------------|------------|-----------|
| (1) The infinite | away | (Para 3) |
| (2) Pure religion . | world | (Para 11) |
| (3) Christianity does | daily life | (Para 30) |
| (4) They will wrangle | that | (Para 39) |
| (5) Yet if it would | you | (Para 47) |

[THE END]

